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# RELIGIOUS INSTRUCTION,

IN

A GRADUATED SERIES OF LESSONS  
FOR YOUNG CHILDREN.

BY THE AUTHOR OF

"LESSONS ON OBJECTS," "LESSONS ON SHELLS,"

"MODEL LESSONS," &c.



SEELEY, BURNSIDE, AND SEELEY,  
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LEONARD SEELEY, THAMES DITTON,  
SURREY.

## PREFACE.

THE principles of Pestalozzi were founded on a knowledge of human nature, and a thorough acquaintance with the character of children. They are so simple and so consonant with good sense, that no doubt, to a certain degree, they have been carried out by many a judicious teacher, who knew nothing of the works of the Swiss philanthropist. But no one saw so forcibly as he did their importance, and to him we are indebted for a system of education, in which they are presented to the public in a definite form. Many years since, when I first heard of the Pestalozzian system of education, I was particularly struck with a remark, which, simple as it is, was then new to me; that education was like a ladder, and that we ought not to allow a child to proceed a step upwards till we have ascertained that his footing is firm on the step below.

In order to carry out this idea, that education should be systematically progressive, and that every advance should prepare for the next, it is necessary that the instruction given should be nicely graduated—the object not being to remove difficulties, but that difficulties should come in their right place, and that one should be mastered before another is attempted.



The following pages have been written with the view of applying this principle to the most important of all instruction—religious. They contain a course which commences with instruction adapted to the first dawning of the infant mind, and advanced progressively to children of the ages of nine or ten.

The lessons have this advantage, that they have not emanated from theories produced in the closet, but have been written as they have been wanted, and their value was immediately tested by being used in the school-room.

This graduated series consists of Four Steps. The object in the first is, to communicate to the infants' mind first ideas of God as the Creator of all things, their heavenly Father, to whom they owe love and obedience—whose eye is ever upon them—who knows all they do and say—and to whom they will have to render an account. A set of lessons for this purpose is given, and subjects are suggested which Teachers may carry out in a similar manner.

The infants of well-educated Christian parents gradually acquire some knowledge of the God who made them, and of their own condition as responsible beings; and no doubt the best religious instruction for such children is not the formal lesson, but that which the watchful parent draws from the ordinary circumstances of their lives. But it is quite different with the children of the poor: their minds have been little exercised on any subject; and, if they have heard the name of God, it has, in too many cases, been associated with anger and blasphemy. The task of the Infant-School Teacher is to produce the very first religious impression; and, when the state of the child is considered, and the exalted nature of the subject—it may readily be supposed, that it does not require little skill and judgment to make a

good commencement ; in fact, no one who has not tried can have an idea of the difficulty of the task. It was the frequent failure of Teachers that called forth these first lessons in religion as a guide to direct them. It is an attempt to assist in feeding the lambs ; which however feeble, will I humbly trust, be blessed by the great Shepherd, that good may result, and his name be glorified.

In the Second Step it is proposed to make the children acquainted with some of the precepts and elementary truths of the Bible through the medium of pictures. Forty scriptural subjects, which I suggested and superintended, were drawn on stone by a German artist of considerable talent, for the use of the Home and Colonial Infant School Society, and were published by Roake and Varty. Lessons on the first ten prints have already been before the public : as the edition is just out, they are republished in this work : to them are added ten skeletons of lessons on the remaining subjects of the Old Testament series. In the second volume of this work, it is proposed to work out the New Testament subjects in a similar manner.

In the Third Step, the children are more regularly taken to the Scriptures for instruction ; and pictures, which were employed when language could call up but few ideas, are only occasionally used to illustrate some point, or excite flagging interest. The course of instruction embraces the history of the creation—of the fall of man—of the patriarchs—of the Israelites in the wilderness, with the delivery of the law—and of their settlement in Canaan. Between seventy and eighty skeletons of lessons on these histories are furnished, suggesting how the subject should be treated, the truths to be drawn from them, and the practical lessons to be enforced. At this pe-

riod of instruction in the Model Infant School, for which all these lessons have been prepared, the children repeat one day in the week the commandments, one of them being made the subject of questioning and explanation. The hints furnishing the matter for carrying out this plan, are here given. In the second volume the subjects from the Gospels will form the course of instruction.

The Fourth Step contains the lessons prepared for the Juvenile Section of the Model School. At this stage Catechisms and summaries of religion become valuable, to fix in the mind the truths gathered from the Bible. The Apostles' Creed forms the subject of a set of lessons; the truths it contains are expanded and explained, and proved by references to Scripture. The children at this age regularly read the Scriptures, and are questioned upon what they read. To help the Teacher in carrying on profitably such instruction, there is added the first of a series of lessons on the miracles of our Lord, the whole of which it is proposed shortly to publish.

It is earnestly hoped that the work now given to the public will prove a help to Christian parents and teachers. Its object will then be answered.

ELIZABETH MAYO.

*Hampstead, Nov. 1844.*

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# THE FIRST STEP OF RELIGIOUS INSTRUCTION.

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## INTRODUCTORY REMARKS.

THE object in this step is to give the infants their first ideas of God—to teach them that they have a heavenly Father—leading them to feel somewhat of His power from its manifestation in those works of His with which they are familiar; and somewhat of His benevolence, by comparing it with the love shown them by their parents and friends. Thus to begin with what they have seen and felt, and then endeavour to raise their hearts and minds to Him whom faith only can apprehend.

## LESSON I.

TO DEVELOP THE FIRST IDEA OF GOD, AS A KIND  
FATHER.

TEACHER. I should like to talk to you a little about those you love, (addressing different children.) Tell me whom do you love? Why do you love your Father, Mother, Brother, &c.? What did your Mother do for you this morning before you came to school? What will she do when you go home? If you are sick, or any one hurts you, to whom do you go and tell your trouble? Who is pleased to hear that you have been a good child? Who works that you may have bread to eat? Who pays for your going to school?

The Teacher should thus by familiar conversation, lead the children to talk easily upon different acts, which shew the love and kindness of their friends, and endeavour to call out their *warmest feelings*.

TEACHER. And why do your friends thus feed and clothe you, and watch over you and kiss you? They love you, and you all have some kind friends who love you and care for you. Now, dear children, listen very attentively to what I say. I am going to tell you about a friend you have all got—one who is kind to all of you. One who loves you better than your father or mother does. One who takes care of

you *at all times*. One who watches over you when you are *asleep*, as well as when you are awake ; for he never sleeps. One who is ready to give you all things you ask him for.

Do any of you know who it is I mean ? This good friend is God. You cannot see him, but He always sees you, and knows all about you. He bids us call him Father, because He loves us as a father. He is in heaven—He is our Father in heaven.

What kind good friend have we all got ? What does he tell us to call him ? Who is he ? What does he do for us ?

Now all repeat after me :

*God is our Father in heaven. He loves us, and takes care of us, and is always doing us good.*

This should be repeated several times.

The object of the Teacher should be to impress the children with a feeling of reverential love to God. Their *love* may be awakened by bringing their affection to their parents into lively exercise, and then directing it to their heavenly Father ; their *reverence* by making them feel that he is far above us in heaven—invisible to our eyes—He is our *Heavenly Father*.

Much of the effect of the lesson will depend upon the manner and feeling with which it is given.

\* Psalm cxxi. 4.

## LESSON II.

TO DEVELOP THE FIRST IDEA OF GOD, AS THE  
MAKER OF ALL THINGS.

TEACHER. Now let us talk about making different things. Who made your frock for you? Who made your shoes? Could the things make themselves? It would be very silly to think they could. Who made the bread you eat? Could the loaf make itself? It would be very silly to think it could.

Other questions should be given leading the children to see that things must have a maker, and could not make themselves.

Can you make any thing?

Allow the children to talk a little about what their different fathers can do. The art of the teacher is first to set the mind and heart in motion, and then to direct the thoughts and feelings. You can tell me who makes shoes, and bread, and beer, &c., but I want to talk about something much more beautiful than these. You have all seen the sun—how brightly it shines! it warms us and gives us light. Can any of you tell me who made this beautiful sun? It was God who made the sun to warm us, and give us light. What did God make? Why did he make the sun? What did I tell you the other day about God?

All of you say it together.

*God is our Father in heaven, he loves us, and takes care of us, and is always doing us good.*

And what has God made? God made the beautiful sun that warms us, and gives us light. If there were no sun, we must die. It would be so cold—so dark—nothing would grow. How good is God to give us the sun! Who made the sun? For whose good has God made the sun? For our good. And what good is it to us? It gives us light and warmth by day.

Repeat together.

*God made the sun to give us light and warmth by day.*

### LESSON III.

TO DEVELOP THE IDEA OF GOD AS THE MAKER OF  
ALL THINGS.

TEACHER. What did we last talk of God's making? The sun. And what good does the sun do us? And when does it shine? And what do you see at night in the sky when the sun is gone? The moon and stars. Who made the moon and stars? Could they make themselves? No—it would be very silly to think that they could. Could man make them? No—it was the great and good God, our

Father in heaven, that made the moon and stars to give us a little light at night when it would be otherwise dark. Now when you see the sun shine brightly, making everything look so beautiful, and when you feel it make you warm and comfortable, about whom should you think? Whom should you thank for the glorious sun? And when at night you look up at the sky, and see the moon shining so softly, and lighting you to bed, and all the bright stars sparkling over your head, whom do they tell you about? We know they could not make themselves. Man could not make them—only the great and good God.

All Repeat.

*God made the sun to give us light and warmth by day, and the moon and stars to shine at night.*

## LESSON IV.

TO DEVELOP THE IDEA OF GOD'S LOVE AS A CREATOR.

TEACHER. Now you can tell me who it is that always watches over you, and takes care of you, when you are asleep, and when you are awake, and is always doing you good.

And what do we call God? Say together, "God is our Father." And what has God made? And what is the use of the sun? When the sun begins to shine, what do your father and mother do? They

know it is time to get up. And what does your father do all day? Your father works in the day. If it were quite dark could he work? And if your father could not work you would have nothing to eat. How glad you should be that there is a sun to give us light. And who gave us the sun? Thank God then for making a sun that man may see to work. But could your father go on working and never stop? No, he wants rest. And when does he take rest, and go to sleep? Then, does he want the bright sun? No, God sends the night that man and all the animals too, may take their rest, and go to sleep. But is it quite dark then? What does God give us at night? He gives us the sweet moon and the bright stars that it may not be quite dark. How good is God to us to send us a bright sun, that we may do all we have to do in the day, and a moon which shines so softly at night, that it does not prevent our sleeping.

All repeat.

*God gave us the day to work in, and the night when we take our rest.*

The object of these lessons is, to connect the idea of God with his works, and to associate the idea of his power and love, with the sight of the most glorious objects in nature.

The following Hymn might be learnt:



## DAY AND NIGHT.

Sweet is the light,	And sweet when work
And sun's bright ray ;	And toil are done,
To chase the night	To rest in sleep
And bring the day,	Our warm beds on,
When man to work	Both night and day.
Goes forth his way ;	How good are they.

Praise him who made them.

## LESSON V.

TO DEVELOP THE IDEA OF GOD'S POWER AND  
GOODNESS IN CREATION.

TEACHER. You find then that you have another friend besides those you can see. Who is this? And what can you tell me about God? Draw from the children a repetition of their former lessons.

We have been talking of God making the things up in the skies—but what do you live upon, and walk upon? The earth. Who made the earth? Could it make itself? Could any man make it? No—only the great and good God. He made the earth on which we live. And when you go into the fields, what do you see there? And who made the trees, and the pretty flowers, and the nice fruit and vegetables for us to eat? Could they make themselves? When man wants to have any flowers, or vegetables, or trees, do any of you know what he does? He puts the seed into the ground. But can

he turn the little seed into a great tree or flower? Who alone can do this? God sends his rain to moisten, and his sun to warm the earth—then the seed comes up to a plant. What do you eat every day? Bread. Can you tell me what bread is made of? Wheat. And where does the wheat come from? It grows in the fields. What makes it grow? Men put the seed into the ground, and God sends the showers of rain, and makes the sun to shine upon it, and when it is ripe, men gather it and make it into bread. Whom should we thank for our bread? How kind, how good is God to give us so many nice things! He is always doing us good. What does he let us call him? Our Father in heaven. We cannot see him, but he sees us, and he knows which of you are trying to be good children, and to learn about him. What things have you learnt about God to-day? That He makes the trees to grow, the flowers to blossom, the corn to spring up and ripen.

Repeat together.

*Let us praise God, for he has made all trees, and flowers, and fruits, and corn for our use.*

## HYMN.

Look on the earth  
With grass so green.  
And corn and fruit  
And trees are seen.

'Tis the nice wheat,  
Makes bread so sweet,  
Each day we eat.

For it we pray,  
And from the heart,  
Should each one say,

I thank the Lord for all.

## LESSON VI.

GOD'S POWER AND GOODNESS IN CREATION, CONTINUED.

## ANIMALS.

TEACHER. What did you learn in your last lesson that God made for your use ? What things do you see moving about the fields ? And what does the cow give us ? And who made the cow to give us nice milk ? God made the cow. And what other animals do you see eating the grass in the fields ? And of what use are sheep to us ? We eat their flesh, and we make clothes of their wool. How useful the sheep are to us ! Who made the sheep ? Thank God for giving us cows that we may have milk, and sheep that we may have food and clothing. And what are the animals that carry us about from place to place ? How useful the horse is to us ! How should we behave to the horse ? Yes, we should be very kind to it, and to all animals. Who made the horse ? How kind our Father in heaven is to take such care of us ! When we drink the nice milk, and eat the mutton, and put on our warm clothing, who should we think about and thank ?

Try often, dear children, to think about this kind and great God, who is always doing us good, and try to please him by being good.

The subject may be carried on and summed up by the children repeating,

*God made everything by his great power.*

## LESSON VII.

TO DEVELOP THE IDEA THAT GOD MADE US.

TEACHER. Now, dear children, let us talk a little more about God: what have you learnt to call him? Our Father in heaven? What has he made? He has made everything, so we know that he is very great, and he has made such useful and beautiful things, so we know he is very good. What is God then? *God is very good and very great.* Now there is something that we have not yet talked of, What are you all? Could you make yourselves? Could I make myself? This would indeed be silly to think. Why I cannot make myself a bit taller than I am. I cannot even cause a hair of my head to grow. Who then made us? And let us think a little what he has given us. Can you see me? What do you see with? And what is the use of your eyes? God has given you eyes that you may see to go about, and to walk, and to play—and that you may see all the beautiful things that he has made? Can you talk? How do you talk? God has given you a tongue that you may talk. How sad it would be not to be able to talk. Now, if you want anything, what can you do? And if you have anything to tell, what can you do? And when you have had nice food, or anything given you, what should you do? You should thank

God. God has given you a tongue to be useful to you. What a sad thing when you use your tongue in saying bad words, or in telling falsehoods. Can you move about? How? God has given you legs that you may move about, and go where you please, and not be fixed to one place like a tree or a house. And what can you do with your legs? How kind God is to give you legs. Do you hear me speak? How? What do you like to hear? In summer you like to hear the birds sing, and the insects cheerfully hum. You like to listen to sweet music, and to hear friends talk. God has given us ears that we may have all these pleasures. Can you wash or dress yourself, or put your food into your mouth? How? What can you do with your hands? How useful our hands are! What should we do without them? How kind God is to give us two hands. When God made us, how kind it was to give us all that would be useful to us. Tell me what we have, and their uses. We have eyes to see with, ears to hear with, &c.

Recollect, then, when you use your eyes and your ears, and when you eat your food—that it is *God who has made us, and not we ourselves.\**

Repeat this together.

Then may follow this Hymn.

See with what skill,	With eyes to see,
My frame is made,	And ears to hear,
My hands, my feet,	And tongue to speak ;
But most my head :	In voice so clear.

---

\* Psalm c. 3.

How came I thus,	And on them flesh
I fain would ask ?	And skin he laid,
How could these bones	With art so great,
Know each its task ?	None but a God
Each joint firm knit,	Could make me so.
And perfect made,	

There is probably matter enough in this lesson for two.

## LESSON VIII.

TO DEVELOP SOME IDEA OF THE SOUL.

TEACHER. Now you can tell who made you.

*God made us, and not we ourselves.*

All repeat this. And what has God given you ? He has given us, you find, just what we want. Now all of you think a little, and then tell me what you can do that animals can do also. What can you do that such animals as the cow and the dog can do ? What have I told you to do ? What two things ? To think—and then to tell me what you thought. Well you can both walk, eat, &c. With what do the cow and dog walk ? With what do they eat ? Now think a little more, and tell me something you can do that neither the cow; nor the horse, nor the sheep, nor any animal can do. You can talk, and you can thank God for what he has given you—but the animals cannot, they do not know God. But you begin to know

something about God. What have you learnt that he is? All repeat :

*God is very good and very great.*

What were the two things I told you just now to do? With what part of your body could you tell me about the animals? But with what do you think? Not with any part of your body. When you go home, whom will you see? With what will you see them? You cannot see them now, but can you think about your mother; can you think what she is like, just as if you saw her? With what can you think about her? Not with any part of your body. You have something then besides your body. When you are a good child, and every one is pleased with you, how do you feel? With what do you feel happy? Not with any part of your body. And when you are naughty and are punished, how do you feel then? With what do you feel unhappy? Not with any part of your body. You have something then besides a body. The teacher might appeal to the children's experience of many feelings, till they are led clearly to perceive that they have something besides a body. You find then you have something more than a body. This, dear children, is the soul or spirit. When God made your body, he gave you a soul. The animals have no soul. They cannot think. They cannot learn about God. Your souls will never die—they will last for ever. And if you believe all that God tells you, and try to please him, and be good, he will

take you to live with him in heaven, which is a place more beautiful than you can imagine,\* and where God has prepared everything that is delightful. There will be no crying, no pain—all love and happiness. But if you are naughty and disobey God, he will send you to a place, where a fire is always burning, and a worm is always gnawing. Which place would you like to go to? Then you must pray to God to make you a good child.

Repeat together,

*God has given us a soul as well as a body.*

## LESSON IX.

TO DEVELOP THE FIRST RELIGIOUS AND MORAL  
FEELINGS.

TEACHER. Now tell me in what you are like, such an animal as a horse or a cow, and in what you are different. You can talk and think about God. Who was it made you and gave you a body and a soul? Who takes care of you all day long? Whom then should you try to please?

Let us talk a little about what will please God. I will tell you about a little foolish boy I saw the other day: he was crying sadly, because he was very hungry, and had nothing to eat. I said, have you asked

\* 1 Cor. ii. 9.



for anything? No; and he would not. Was not that very foolish? When you want anything, what would you do? Yes; ask properly to have it given to you. And who is able to give you all things? Therefore, you should ask God to give you what you need—this is called praying. Have you seen people say their prayers? When you get up in the morning, you should pray to God. What should you ask God to do? To watch over you, and keep you from harm, and give you food—and when you go to bed at night, what should you ask him to do? To watch over you all night, and if you have been naughty in the day, you should pray to God to forgive you, and to make you a better child. God is pleased when little children kneel down and pray to him. Tell me now one way of pleasing him.

*Little children may please God by praying to him.*

Then the teacher might introduce the picture of the child praying, which would interest them with the subject.

And how should little children behave to their father and mother? Yes, you should do what they bid you; and when you are away from them, try and remember all they have told you. And when you are at school, whom should you obey? And how should you speak to your father and mother and teacher? You should not speak in a pert or pettish manner. And how should you feel to those who have been so kind to you? God is pleased when

little children love and obey their parents and teachers. Tell me another way in which you can please God.

*Little children may please God by loving and obeying their parents and teachers.*

And how should little children behave to each other? They should be kind and good-natured, and do all they can to please and make each other happy. I will give you the rule which God has given to us. "Whatsoever ye would that men should do to you, do ye even so to them."\* Repeat this together. How do you like your companions to behave to you? When you wish to play, what do you like that they should do to you? Come and play with you. If you are unhappy, you like them to comfort you. If they have anything very nice, that they should give you some. If you are in any difficulty, that they should help you. "Do then to them what you would wish them to do to you." God is pleased with little children that are kind and loving to one another. Tell me another way in which little children may please God.

*Little children may please God, by doing to others as they would like to be done to.*

Now, tell me three ways in which you can please God.

\* Matt. vii. 12.

*By praying to him.*

*By obeying and loving our parents and teachers.*

*By being kind to all our companions, doing to them as we should like them to do to us.*

This would perhaps be enough for two lessons.

Let the plan of the lesson be simple, and just dwell sufficiently long on each idea to fix it in the children's minds : let your manner be affectionately serious : do not *tell* them, but make them *feel* that it is a solemn thing to talk about God : study to make an *impression*. You can scarcely calculate upon what might be effected in children's susceptible hearts, by a teacher invariably carrying on the religious instruction with *serious tenderness*. The right manner can only be obtained by frequent supplication at a throne of grace.

The following Hymn would suit the foregoing lesson.

God lives on high  
Beyond the sky,  
And angels bright  
All clothed in white,  
The praises sing  
Of heaven's king.

This God can see  
Both you and me.  
Can see at night  
As in the light,  
And all we do  
Remember too.

'Tis he bestows  
My food and clothes,  
And my soft bed  
To rest my head,  
And cottage neat  
And mother sweet.

And should not I  
For ever try  
To do what He  
Has ordered me,  
And dearly love  
This friend above.

## LESSON X.

## TO AWAKEN THE CONSCIENCE.

TEACHER. You have learnt a few things that please God. Tell me what they are ; and why you should try to please God ? Because he loves us, and is always doing us good. Your father may punish you, and be angry when you do not deserve it. Your mother\* may forget you, but God does all things well. He never forgets you ; his eye is always upon you : he knows all you say, and all you do. We should not only try to please him, but should also be very much afraid of doing what would displease him. God hates all naughtiness, and he will punish those who are naughty.

Let us talk a little about the things that displease God. What do you think would displease him ? Does your mother think you good, when you do not thank her for what she gives you, and for all she does for you ? And if you were to love any one better than your kind mother, and go away and forget her, would that be good ? But who is kinder to you than a mother ? and who gives you all things ? Who made you and keeps you alive ? When then are you naughty towards God ? God is not pleased with

\* Isaiah xlix. 15.

children who forget to pray to him, and to thank him. Where is God? God is in heaven : he is not like your father on earth, who may be wrong : God cannot do wrong, and you must never speak of God, but in a very serious manner. Remember that he is our *Father in Heaven*, and when you talk about him, you should be serious and attentive, and not laugh or play : that would displease him. Who gave you your tongue? Take care, then, and use it to speak properly to God. What way do you think you could use your tongue that would displease your heavenly Father? Yes ; if you speak any bad words, then you make a bad use of your tongue ; and when you forget to pray to him, or to thank him for his goodness, you do not make a good use of your tongue. (Teachers must endeavour to draw this from the children, and set it all properly before the whole party, and either make them repeat it altogether or not, as appears desirable. Unless teachers have judgment to accommodate their instruction to the state of the children before them, no written lessons will enable them to teach well ; these ought only to be taken as helps to suggest the plan and manner of developing the infant mind.)

TEACHER. Can it do you any good to use bad words? How very foolish, as well as naughty, it is then. Though some of your naughty companions may laugh, your teacher would be very much shocked ; you know that you do not say them to her. You know that it is naughty, and that God is much dis-

pleased with children that use bad words. Can you think of any other way than speaking bad words, in which you can displease God by your tongue? When you have done what is wrong, and are asked about it, what are you sometimes tempted to do? This is very sad: you cannot hide your fault from God, and by telling a lie, you make one fault into two. God is very much displeased with a child, who tells a lie.

The teacher here might say, 'I have two stories to tell you, that show you how God hates a lie, and also bad words and mocking.' She might then give them a lesson, first upon Ananias and Sapphira, with Watts's hymn on the subject, and next a lesson on the bears destroying the children, who mocked the prophet, with Watts's hymn on the subject. They would be prepared to understand and profit by these histories, and they would fix the precepts in their memory. This is the way to lead children to understand and enjoy the Scripture histories. What is it you can use in a bad way, and displease God? You see how you may displease God with the tongue that he has given you. In what way can you displease him with your hands? Yes, when you pinch, or scratch, or hurt any one. What does it show when you do so? That you are angry and passionate. How sad it is to see little children with scratches and bruises from their fighting together; trying to hurt each other. God is much displeased with little children, when they get angry and passionate, and use their little hands to fight or quarrel. Whose frock is that I am

touching? May I take it from you? Whose flowers are those in the garden? May you take them? No, you must not take them; they do not belong to you, &c. We must not take anything that does not belong to us: that would be displeasing to God. He says, "Thou shalt not steal." Repeat this together—*Thou shalt not steal*. What can you do with your hands that would displease God? Fight and scratch, and steal. Now, dear children, can any of you say that you always use your hands as you ought; in a way to please God. Oh! no. You all know that you do every day things that you ought not to do, and that you do not do all you can to please your heavenly Father. Is not this true? What do we deserve when we do wrong? We deserve to be punished. But, dear children, God is so good to us, that he sent down his own Son, Jesus Christ, from heaven, to bear our punishment, to be punished for us, and to teach us how to please our heavenly Father.

What has God done for us? Some day you shall read the history of Jesus Christ, and all that he has done for us. But, now, when you feel you have been naughty, pray to God to forgive you for the sake of his dear Son, that you may not go to that dreadful place of fire which I told you of. But pray to him to take you to that happy place where Christ Jesus is.

Repeat together :

*We must pray to God to forgive us our naughty ways, for the sake of Jesus Christ.*

NOTE.—The children will probably understand but little of this, but it is well that immediately upon your awakening the conscience to a sense of guilt, you associate some knowledge of the Lord Jesus Christ. Like the drop on the rock, truth, if often repeated, will produce its effects, and with God's blessing, we know not how soon.

## LESSON XI.

TO DEVELOP THE IDEA OF THE DIFFERENCE BETWEEN  
GOD'S MAKING AND MAN'S MAKING.

TEACHER. Tell me something that no man could make—that only God could. The sun, moon, this earth, animals, &c. Now tell me some things that man can make. Tables, hats, boxes, houses, chairs, &c. A man could make a table, but can every man make a table? Can you? No—you must learn how to make it, or find out yourself with much trouble. And what must man have before he can make a table? He must have wood and glue, or nails, and tools to prepare the wood. He could not make a table, if he had not something *to make it with*. And who made your shoes? Could any one make a shoe? Could you? No, you must first learn how to make it. And what must the shoemaker have before he can make the shoe? He must have leather and thread and tools.

Examples might be multiplied if the children require them, in order to enable them to seize the idea, or if they are much interested in them. To man's



work, two things are necessary. *He must learn how to do it—and he must have proper materials.*

And what does the carpenter want for his table? Wood. And where does he get the wood? From a tree. And who made the tree? God made the tree. And what does the shoemaker want for his shoes? Leather. And what is the leather? The skin of animals. And who made the animals? God made the animals, and clothed them with a skin.

More examples may be given to prove that all originally comes from God, and a number of examples is very desirable, that the children may rather be led to perceive the truth themselves, than have it given them.

So then, dear children, you see that man can only make things out of things which God has given him. In talking about things which man has made, you have learnt two things, try and recollect them.

First. *Man must learn before he can make any thing.*

Secondly. *He makes things out of things, which are given him by God.*

## LESSON XII.

TO DEVELOP THE IDEA OF THE DIFFERENCE BETWEEN  
GOD'S MAKING, AND MAN'S MAKING, AND WHERE  
WE LEARN OF GOD.

TEACHER. Tell me what man must have before he can make anything? *See former Lesson.*

But it is not so with God. Tell me some things that God only can make. God does not need to learn how to make things.\* God does not want anything to make them of; when he made the sun, and the moon, and the stars, he only said, "Let there be light, and there was light" † instantly. He only had to speak the word, and they were made. And he commanded that the sun should shine in the day, and the moon at night. How does God make things? Yes, he makes them out of nothing. He speaks the word, and they are made. Great is his power. And what has he made besides these lights? Yes, he made all the animals, he only told them to come and they were made, all the great animals, and all the little insects that we see. He made them all by his word. But before God made animals, he made vegetables, that they might have food to eat. He made every plant before it was on the earth—he

\* Isaiah xl. 13.

† Gen. i. 3.

only spoke the word, and they were made, and there was the sun to shine upon them. But what do vegetables want besides the sun? Yes, so God made clouds and mists which he sends at his pleasure. And what did we talk about so very much that *God made*? Yes, *God made us, and not we ourselves*. God made our bodies of dust. Only God could turn dust into a man—but he spake, and it was done. And what did he give us besides a body? He breathed into man when he had made his body, and then man had a soul. How wonderful are God's works! How great is his power! Tell me now how God's making is different from man's making. *Man must learn, but no one can teach God. Man must have tools and materials, but God makes out of nothing by his word.*

All God's works are also perfect, they are very good. Can you tell me how I know this about God? He has had a book written, called the Bible, in which he has told us what he wishes us to know, and what he wishes us to do. This is the best of all books, and when you can read, you must read it every day, to make you good and happy.

Repeat together :

*God has given us a book to teach us what we ought to know, and what we ought to do.*

In this lesson, of course *much is to be told* the children, but the teacher must draw out their remarks upon what is told, and keep their minds in a

state of activity fit to receive what is communicated, and afterwards impress it on their memories, by repetition.

It is hoped that sufficient matter has been furnished in this first series for more than twelve lessons, and that teachers will be able to carry out the plan. They will not fail to find many subjects that they may treat in a similar manner. Particularly should they avail themselves of what is passing immediately under the children's observation. On a bright sunny day let the blessings we derive from the sun, and God's goodness manifested in this beautiful and useful part of his creation from the lesson. On a wet day, they might learn to understand and appreciate something of God's goodness in sending the rain which refreshes our earth, and causes it to bring forth and bud. A lesson on their food—on water, its uses and abundant supply—on fire—all might help to raise the infant heart in reverential love to the Giver of all good.

In the lessons in which the object proposed is to produce some moral impression, or inculcate some moral precept, there should always be a reference to God. If the teacher desires to awaken in the children a feeling of mutual kindness, let them be told how kind God is to all, and that he is pleased with those who are kind. If obedience to parents is the subject of the lesson, tell them how God has bid them obey their parents in all things. Thus let moral and religious instruction ever be united. If you begin with moral im-

pression because you desire to start from a point within the child's experience, and because his feelings and thoughts are first called out upon what he sees—lead him from what he sees to form some idea of what he cannot see—from his father on earth, to his almighty Father in heaven. The step, no doubt, is immense—but there is something within children that will respond to such teaching, and if carried on in humble prayer and faith, a blessing will attend it.

At this stage of instruction teachers will find great help in the little work called 'Peep of Day,' its best praise is that it is the delight of all children. They may also prepare their infants for the next step of religious instruction, by an occasional introduction of a scripture print—allowing them to talk freely about it—this will tend to open their minds and to furnish them with language. The lesson should never be closed without an attempt to fix some good impression, or to inculcate some holy precept.

## THE SECOND STEP OF RELIGIOUS INSTRUCTION.

### INTRODUCTORY REMARKS.

IN this step it is proposed to carry the children through a course of instruction with the help of Scripture Prints. The story is to be gathered from the picture, by directing the attention of the children to it, and by questions. A portion of Scripture should be given, that the children may connect the narratives with the Bible, and receive them as divine instruction. The value of pictures in *early religious instruction* is very great. The excellent Doddridge is said to have received his first religious impressions from the Scripture subjects represented on the Dutch tiles of his paternal fireside. We shall at once see their importance to infant education if we only consider that language fails to convey at that tender age adequate ideas, and that all description consequently leaves but a vague impression, whilst

a picture presents itself to a sense in lively exercise, and children see brought before them at once, the persons engaged in the subject, their feelings and character indicated by the expression of their countenance and figure, the story told by the attitude and grouping—the peculiar habit or dress of the people, the characteristic productions, &c. of the country ; and thus at one glance they are in possession of the whole history with all its bearings and accompaniments, the several points are correctly arranged in the memory with little effort, and when the subject is afterwards recalled, the imagination is ready to supply all the minor details.

The ten lessons which are drawn out have already been given to the public, but are now out of print. They are followed by ten sketches for the assistance of teachers in giving lessons on the remaining prints of the Old Testament series.

At this stage of religious instruction, teachers might with advantage use the nine lessons on the Creation given in Model Lessons, Part I., and also take them as models for their imitation.

## PREFACE TO THE FIRST EDITION OF LESSONS ON SCRIPTURE PRINTS.

THE following are Lessons upon the prints entitled, "Preceptive Illustrations of the Bible." The writer wishes to call the attention of teachers to the plan pursued, and to suggest a few hints which may be useful to them.

The first object aimed at has been to excite an interest in the Scripture history through the medium of the pictures; with this view the children are led to observe the print, and such questions are asked as have a tendency to call forth their curiosity on the subject represented; when their minds are thus awakened, the Scripture statement is given partly by the teacher's narrative, partly from the Bible itself. It is intended by this plan to lead the children up to the word of God—to prepare the soil before the seed is sown; but let all instructors recollect that though they may sow the seed, it is God only can give the increase.

The second object has been to work out fully the



leading idea as set forth in each print, and thus to concentrate the interest of the children on one point. From Scripture history being so replete with practical instruction, it has been a work of no little self-denial to keep closely to this plan, and to refrain from bringing forward the various truths and precepts which the several portions of Scripture suggested. It is also far easier for a teacher to ask questions on each point as it occurs, than to take a complete and simple view of the subject, and to make all the lessons bear on one leading idea ; but it is such instruction which experience shows will arrest attention, and make a lasting impression on the mind.

The third object has been, by frequent repetition, by giving line upon line, and precept upon precept, to fix the subject on the memory. At the same time, in order to keep alive interest and attention, the plan of working out the lesson has been varied—sometimes the ellipsis has been introduced, which is useful to compel attention, and to enable children to see the narrative as a whole, by going over every point consecutively ; in other lessons the statement of the subject is obtained from the children by pointing to the different parts of the print, and requiring them to give the account in their own words ; in others, the repetition of the history is drawn from them by questions only. If teachers will first precisely determine in their own minds what is to be the chief point of the lesson, and keep that clearly and strongly

in view, they may with great advantage vary their plans, in order to keep up the interest and attention of the children. It is recommended that when the account is to be given in the words of Scripture, the teacher should read the Bible, that the children may see he appeals to it as the word of Divine truth, and let the manner in which he handles the Bible, and the tone in which he reads it, be such as to inspire them with reverence for the sacred volume.

The fourth object has been to make a practical application of each lesson, to bring Scripture instruction home to the experience of the children, as that in which they are personally interested, and which is to be the guide of their conduct. It is taken for granted that the text given to illustrate the subject will be learnt by the children beforehand, that when called upon they may be able to apply it; this is most important, for not only should children be required to lay up in memory's treasury a rich store of Scripture; but they should be trained to make that store available by being accustomed to prove truths and to try their motives and actions by the word of God.

## LESSONS ON SCRIPTURE PRINTS.

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### LESSON I.

#### ADAM AND EVE DRIVEN OUT OF PARADISE.

THE CONSEQUENCES OF DISOBEYING THE COMMANDS OF GOD.

Deut. xi. 26, 27, part of 28.

WHAT do you see in this Picture? \*

How many persons?

Do you know who they are?

Who were Adam and Eve?

Yes, they were the first man and woman that God created. I will read a verse from the Bible which tells you about their creation. (Teacher reads from the Bible, Gen. i. 27.)

What do you learn of Adam and Eve when they were created?

\* If the children should not be able to answer these questions, they must be told that the persons represented in the picture are Adam and Eve, the first man and woman.

They were in the image or likeness of God, good and holy.

If they were good and holy, what must they also have been ?

Yes, they must have been happy.

Look at the picture ; what are they doing ?

They seem to be walking very slowly, hand in hand.

How do they look ?

Very sorrowful ; they both hang down their heads.

When do you hang your heads ?

And Adam and Eve hang their heads for shame, because they have been doing wickedly.

Upon what have they turned their backs ?

Yes, upon pretty flowers and trees : how beautifully they seem to grow, and what a nice shade they give ! What do you call the place where flowers and fruit trees grow ?

When God had made Adam and Eve, he put them into a sweet garden which he had planted, where grew all kinds of trees, pleasant to look at, and good for food ; and in the middle a very particular tree, called the tree of the knowledge of good and evil. But you see Adam and Eve are leaving this beautiful garden ; and how did we say they looked ?

They may well be unhappy and ashamed, for they had sinned. The first act the Bible relates of man is an act of disobedience.

I will tell you this sad history. About whom am I going to talk ?

What am I to tell you about Adam and Eve ?

When God put them into that beautiful garden, he gave them a command. I will read it to you from the Bible. (Teacher reads Gen. ii. 16, 17.)

What did God allow Adam ?

How kind this was ? What did God forbid Adam ?

He only forbade his eating of one tree ; but the devil, who is always trying to make us sin, went to Eve as a serpent,\* and tempted her to take the fruit which God had forbidden her : he told her that it would make her wise, and that God would not punish her as he had said he would. Now what should Eve have done when the devil tempted her to act contrary to the law God had given ?

But Eve listened to the devil, and looked at the fruit, and saw it was very pleasant to the eye, and that it was good for food, and she wished to have it to make her wise : then she put out her hand, and took the forbidden fruit and ate it. Now what had Eve done ?

What led her to take the fruit ?

Why was it wrong to take it ?

Yes, because it was forbidden by God : she disobeyed God's command.

What was her fault ?

Whom did she disobey ?

Yes, she disobeyed the command of God : and this, dear children, is sin.† Attend very seriously to me, for I wish you to understand what sin is. Whenever we do anything that God has told us not to do,

\* Rev. xii. 9.

† 1 John iii. 4.

we have committed sin. Tell me why it is sin to take anything that does not belong to us.

Because God's command is, "Thou shalt not steal."

Why is it a sin to work on the Sabbath?

Because the command of God is, "Thou shalt keep holy the Sabbath-day."

Why was it sin in Eve to gather the fruit of the tree of the knowledge of good and evil?

Yes, God had said, "Thou shalt not eat of it."

Now, tell me what sin is.

Yes, sin is disobedience to God's law. This is what the Bible teaches us. St. John, in his Epistle, says, "Sin is the transgression of the law;" transgressing the law, means the same as disobeying the law. Repeat these words with me. "Sin is the transgression of the law." \*

What did Eve become by taking the fruit?

When Eve had done wickedly herself, she acted as you know naughty children often do: she tempted another to sin as she had done. Hear the account the Bible gives of this sad conduct. (Teacher reads Gen. iii. 6.)

What did Adam do when he was tempted?

Yes, he took the fruit that God forbade him to touch; and why was this act sin?

Who tempted Eve to sin?

Who tempted Adam?

What had they both done?

Yes, they had both sinned against God by disobeying his command, and then, dear children, followed

\* 1 John iii. part of verse 4.

sorrow and shame ; they could not bear to see that God against whom they had sinned, and when he came to them in the garden, they tried to hide themselves from his presence ; but could they hide themselves from God ?

Now that Adam and Eve had become sinners, God would not allow them to remain in that sweet garden where he had placed them ; he drove them out to labour, and to suffer sorrow and sickness and death. Well might Adam and Eve look unhappy.

What had they done ?

How are they punished ?

Repeat the verse you learnt. (Deut. xi. 26, 27, part of 28.) Children repeat—"Behold I set before you this day a blessing and a curse ; a blessing, if ye obey the commandments of the Lord your God which I command you this day ; and a curse, if ye will not obey the commandments of the Lord your God."

What is promised here to those who obey God's commandments ?

A blessing.

And what will those have who disobey God's commandments ?

A curse.

What had Adam brought into the world ?

What is sin ?

Remember, then, dear children, whenever you do anything that God has told you not to do, it is sin, and think how Adam and Eve suffered for their disobedience to God's command.

## LESSON II.

### CAIN AND ABEL.

GOD ACCEPTS THE SINNER WHO COMES IN HIS APPOINTED  
WAY.—John xiv. 6.

WHAT do you see in this picture?

Two men.

Who were the persons represented in the last picture?

Who was Adam?

Who was Eve?

The two men you see in this picture are the two sons of Adam and Eve.

What are they each doing?

The one standing up is Cain, the one that is upon the ground on his knees is Abel.

Who are Cain and Abel?

What relation are they to each other?

How should brothers feel and act towards each other?

It is a very sad thing when brothers and sisters do not love one another, but are unkind and quarrel.

What have Cain and Abel near to each of them?

What is on the heap of stones that is near Abel?

What do you see besides a little lamb?

Fire and smoke.



Where does the smoke appear to be going ?

What is Abel doing ?

Why is he on his knees ?

Yes, he is praying to God, and feels that he is a great sinner.

What has Cain on his heap of stones ?

What do you call roots and fruit and leaves ?

Where do they grow ?

What do you see besides the vegetables ?

What becomes of the smoke ?

What is Cain doing ?

Is he employed like Abel ?

What you see on these two heaps of stones are offerings made by Cain and Abel to God. What is the difference in their offerings ?

What difference do you see in the fire and smoke ?

What difference in the two brothers ?

Now you have looked well at the picture, I will read to you what the Bible says of the offerings made to God by Cain and Abel. (Teacher reads Gen. iv. 3, 4, and first part of verse 5.)

What did Cain bring as his offering ?

Do you know what is meant by the fruit of the ground ?

The fruit of the ground is what grows out of the ground. What kind of thing grows out of the ground ?

What did Abel bring ?

What did you see on his stones in the picture ?

Yes, Abel offered up a lamb, and it is said in the Bible to be of the firstlings of his flock.

You can tell me what a flock is ?

And the first lamb that a sheep had was called its firstling.

Now tell me exactly what Abel offered up ?

You learnt from what I read to you, that God had respect unto Abel's offering—that means, that he was pleased with it and accepted it—and this is represented in the picture by the fire and smoke going up. But God was not pleased with Cain's offering, and would not accept it—how is this shown in the picture ?

Should you like to know why God accepted Abel's offering, and not Cain's ? I should like you to know the reason, that you may learn the way to come to God with acceptance.

But first you shall go over what you already know. Put in the words in the sentence which I leave out.\*

Cain and—*Abel* both brought an—*offering* unto—*God* ; Cain's offering was of the—*fruits of the ground*, and God would not *accept it*. Abel's offering was of the—*firstlings of his flock*, and God was—*pleased*, and *accepted it*. You do not yet know the reason why one offering was accepted, and the other not.

What was Adam when God first made him ?

What did Adam and Eve become by disobeying God's command ?

\* The words in Italics are to be omitted by the Teacher, and supplied by the children.

Yes, sinners, and all their children ; and all that were afterwards born into the world are sinners, except the Lord Jesus Christ.

What are we all ?

What do we deserve ?

Yes, we are all sinners, and deserve eternal punishment ; but God, in his great love to us, sent his Son Jesus Christ into the world to die on the cross, that we might be saved from eternal punishment.

What has Jesus Christ done for us ?

For whom did he die ?

Before Jesus Christ came into the world to die for us, God commanded men to kill a lamb and offer it up to him, to show what Jesus Christ would afterwards do for poor sinners.

What did God command men to do ?

What did the lamb represent ?

Who would be very glad to hear that God had planned a way by which they might come to him and have pardon for sin ?

Which of the two brothers obeyed God's command ?

Which came as if he thought himself a sinner ?

Now I think you can tell me why God accepted Abel's offering, and not Cain's.

Yes, Abel came to God as a sinner, in the way he had appointed for sinners.

Repeat the verse you have learned from the Gospel of St. John xiv. 6. Children repeat, " I am the way, the truth, and the life."

What does the verse tell you of the way ?

Yes, Jesus Christ is the way—the only way by which a sinner can come to God and receive pardon. Whatever we do to please God, he accepts for the sake of Jesus Christ. Whatever prayers we offer up, only ascend to God when offered up in the name of our Saviour. Now tell me what you learn from this picture of the offerings of Cain and Abel.

Yes, you learn that the way to come to God is by Jesus Christ ; and when you kneel down before God, recollect that you are sinners, and that God will not hear and pardon you unless you come to him in the name of Jesus Christ, his appointed way.

The word altar is not used in this lesson, because it does not occur in the Bible till after the flood ; and it is thought desirable to keep strictly to the expressions as well as statements of the Bible.

### LESSON III.

#### THE MURDER OF ABEL.

THE AWFUL CONSEQUENCES OF GIVING WAY TO EVIL PASSIONS.

1 John iii. 10.

WHAT do you observe in this picture like what you saw in the last ?

Who do you think the two men are ?

Which is Abel's offering ?

Which of the two men looks like Cain ?

What do you observe in Abel ?

What did you see him doing in the last picture ?

And now he is lying dead ; his parents will never hear him speak again : the sheep he used to take care of will never come again to his call ; they must wander about without a shepherd. You will think it sad that Abel should so soon die, but how much more sad that Cain should kill him !

Who was Cain ?

Yes, Cain was his brother, and he killed him ; we know it is true, for it is in the Bible. Are there any little brothers or sisters here that quarrel, or are angry when another does better than themselves ? Attend to the history of Cain and Abel, and see to what anger sometimes leads.

What was it that you heard of Cain and Abel in your last lesson ?

Why would not God accept Cain's offering ?

What did Abel's lamb represent ?

When Cain saw that God was pleased with his brother, and not with him, how do you think he felt ?

It would have been right to have been sorry, but Cain was very angry. The Bible says, " He was very wroth, and his countenance fell," that is, he got into a passion, and he looked very angry.

What made him so angry ?

He was angry because his brother was better than himself. Are any of you like Cain, angry when another does better and is praised more than you are ? I think I could mention some who look very

sullen when they are told they are naughty and others good.

God saw how angry Cain was, and what wicked passions were rising in his heart : and what does the Bible tell us of Cain ?

Yes, Cain was very wroth : then God in his great love talked with him, and told him that if he would do well as his brother had, he should be accepted also. How had Abel done well ?

Yes, and if Cain would bring a lamb to represent Jesus Christ, and show that he was sorry for his sins, God said he would accept him also. But Cain would not listen to God ; he gave way to his wicked temper : and now you shall hear from the Bible what he did. (Teacher reads Gen. iv. 8.)

What did Cain do ?

What did he do before he slew his brother ?

And whilst they were talking together in the green fields, and might have been happily enjoying themselves, as no doubt they often had done, Cain got up and slew his brother. Abel was the first man that died. How did he die ?

Yes, the first death was a murder, and that by a brother. Cain hated his brother, because Abel's works were good, and his own evil.

Take care how you allow yourself to dislike or be angry with any one because they are better than you are. Think to what this bad feeling led Cain, and hear what was his punishment. God told him that he was cursed from the earth, which had opened to

receive his brother's blood ; that he should be a fugitive and a vagabond, that is, that he should wander about hated and despised by every one ; and that when he tilled the earth, that is, when he worked, dug the ground, and sowed seed, the plants would not come up well—nothing should succeed with him, for he was cursed from the earth. What a wretched man Cain was ! and what was the beginning of all this ?

Yes, he gave way to evil passions—to envy, hatred, and anger.

## LESSON IV.

### THE FLOOD.

THE PRESERVATION OF THE RIGHTEOUS, AND THE DESTRUCTION  
OF THE UNGODLY.—Psalm ix. 17.

WHAT do you see in this picture ?

There are a great number of people—how do they all look ?

They are terrified, and well may they be terrified.

What is all around them ?

And what is coming down from the sky ?

Yes ; torrents of rain, and the water around them is rising higher and higher. Supposing you were on a piece of rock or stone with water all around you, and the rain pouring down in a way you never saw

it rain before, and you had no house to cover you, and no place to go to for safety ; and supposing you saw the water getting higher and higher till the waves began to dash against you, and you knew not but the next might wash you from the rock—how would you feel ?

Think, then, what the wretched people represented in the picture must have felt when all this really happened.

What are they doing ?

Why have they all got together ?

They are trying to save themselves by clinging to a piece of rock not yet covered by the water.

What is the man near the top doing ?

He is trying to get a firm hold of the rock. The woman below him is, perhaps, his wife ; what is she about ?

Yes ; the man is clinging to the rock, and the woman has her arms around him ; and what do you see besides ?

Yes ; another has seized the woman by the hair of her head. What are they all striving to do ?

Yes ; they try to catch hold of anything that they hope will keep them above the water, which they have seen swallow up so many—but it is all in vain—they cannot help one another. And what do you see at the top of the rock ?

Yes ; it seems to be a mother with her infant ; she keeps tight hold of it, but she cannot save it. Poor mother ! how sad she must feel ! She feels for



herself and for her baby too, and near her lies a man dead—perhaps it is her husband that is represented. And what do you see just below ?

Yes ; another woman and her child, and all these will soon be covered by the water—men and women—old and young—parents and children—all perish. Should you like to hear the sad history which this picture is intended to represent, and learn who these people are, and why they were all destroyed ?

What brought pain, and sorrow, and death, into the world ?

Yes ; sin—and what is sin ?

Sin is the transgression of the law.

Learn from this picture what sin does. We will turn to the Bible, that you may hear about these people, and why they were all destroyed.

Long after Adam and Eve, when there were a great many people born into the world, they became very wicked. (Reads Gen. vi. 5.)

What did God see in man ?

What were his thoughts ?

His thoughts were evil, because his heart was bad. Hear another verse. (Gen. vi. 11.)

What was the earth ?

And what was it filled with ?

Men gave way to evil passions as Cain did—now listen to what God said he would do. (Reads Gen. vi. 7.)

What did God say he would destroy ?

What would he destroy besides man ?

From another verse you learn in what way God would destroy everything. (Reads verse 17.)

How would God destroy the earth and all in it?

What is a flood?

What was the flood to do?

Who would bring this flood?

Yes; God says, I, even I,—no one but God could do it; and why did he bring a flood?

Yet God was so merciful that he gave these wicked people time to repent of their sins, and he sent a good man, called Noah\* to preach to them; but they did not believe what he said, and cared only for their pleasure, eating, and drinking,† till the flood came.

How did God show his mercy?

Who preached to these people?

What did they continue to do?

They went on without any thought of God till he sent the flood of waters to destroy them. Hear from the Bible what God did. (Reads Gen. vii. 12, and 19—22.)

How long did the rain continue? How many weeks?

For nearly six weeks did the clouds pour down rain; and not only this, but the waters rose from below also—for the Bible says, “the fountains of the great deep were broken up.” How high did the waters reach?

\* 2 Peter ii. 5.

† Matt. xxiv. 38.

In the picture you see still a few tops of the highest hills which the waters have not yet covered, and the poor wretched people are hoping yet to be saved.

Now we will go over this history ; you must put in the words I leave out.

God saw that man was becoming very—*wicked* ; all his thoughts were—*evil* ; the whole earth was—*corrupt*, and filled with—*violence* ; and God said, I will bring a—*flood*, to destroy both—*man*, and—*beast*, and—*creeping things*, and—*fowls* ; and God caused it to rain for—*forty days and forty nights*, and the waters prevailed and covered all the—*high hills*, and all that had breath—*died*.

Look again at the picture ; there is something we have not yet talked about. What do you see far off ?

Yes ; it looks like a house, but where are houses always built ?

Yes ; and where is this ?

It is something like a house, but it floats in the water like a ship or barge ; it is called the ark ; there are eight persons in it, and some of all kinds of beasts, and all kinds of birds, and food for all of them for a year. And these were all safe, for God kept them.

Do you not think that some of those poor drowning people would be glad to get into that ark ? They would not do so when they might, and now it is too late, the door is shut. You shall learn from the Bible who were in the ark, and why they were safe there. (Reads Gen. vii. 1 and 13.)

Who went into the ark ?

How many persons ?

Why did God allow Noah to go into the ark, and bring his family in with him ?

Yes ; Noah alone of all the people then on the earth, had sought to do the will of God ; he was—*righteous*, and found favour in the eyes of the Lord ; so when God determined to destroy the—*earth* because the people were so very—*wicked* ; he desired Noah to build an—*ark*, and told him what size to make it, and that it should have three stories, and have a window and a door ; and Noah believed all that God said, and did as He told him. What did Noah believe ?

What did Noah do ?

And what did Noah do when he had finished the ark ?

Who went into the ark besides Noah ?

And what besides his family ?

We read, “God shut him in, and seven days afterwards the flood came, and the waters lifted up the ark higher and higher, and the rain poured upon it ; but Noah knew that they were safe. He knew that “the Lord on high, in whom he trusted, is mightier than the noise of many waters—yea, than the mighty waves of the sea.” \*

How very different the people in the ark must have felt to those you see clinging to the rocks !

Now, dear children, you see represented in this picture two different kinds of people. Tell me how they were different.

Yes ; the righteous and the ungodly—those who believed in God, and those who thought only how to please themselves. What became of the wicked who forgot God ?

What became of the righteous ?

Repeat the verse you have learnt which tells us what will become of the wicked and of those who forget God ?

Psalm ix. verse 17. Children repeat, “ The wicked shall be turned into hell, and all the nations that forget God.”

You find that this picture represents only two parties, and there are only two now—the righteous and the ungodly. Which will you belong to ?

If you would be safe, as Noah was, seek Jesus Christ early, and he will be to you what the ark was to Noah and his family.

Teachers will probably find the subject of the flood too long for one lesson ; it will be far better to divide it into two or three than weary the attention of the children ; the same may perhaps be the case with some of the other lessons.

## LESSON V.

### THE BUILDING OF THE TOWER OF BABEL.

#### THE VAIN EFFORTS OF MAN AGAINST THE ALMIGHTY.

Prov. xxi. 30.

WHAT do you see in the front of the picture?

What do you see at the back?

What do you think these men are talking about?

They are talking about the buildings, and planning how they are to be built.

Which is the principal building?

How would you describe it?

Yes, it is a round tower.

Do you see anything in the print like a drawing of this round tower?

Yes; what you see is a plan to show what the tower would be when finished.

It is drawn upon the skin of an animal, because in those days they did not know how to make paper.

How do they appear to ascend this tower?

Yes, they wind round the outside.

How many times does this outside staircase wind round the tower they are building, and how high does it seem to be?

Compare it with the people and camels standing near.

Look at the plan ; how many windings are there represented on it ?

Yet you see the skin is not quite unrolled ; there are a great many more windings on it, and the tower is to be made like this plan.

What sort of a tower did these men intend to build ?

They intended going on building till they reached the heaven ; they thought nothing could hinder them.

What do you see at the back besides this tower ?

Yes, a great many buildings ; they were building a city.

Can you tell me the name of any city ?

What are the men in this picture about ?

Yes, they are building a tower which they intend to reach the heavens, and a city.

They are working hard, but they are very wicked ; for they are not trying to please God and do his will ; they have set themselves against the Almighty. They did not like to separate and go into different parts of the earth, as God had said they should ; but they thought, if they built a city and a tower, they could all remain together, and be very strong and mighty. They said one to another, &c. (Teacher reads from the Bible, Gen. xi. 3, 4.)

What did they say they would make ?

What would they do to the bricks ?

Do you know why they burn the bricks ?

What use did they intend to make of the bricks ?

What kind of a tower did they intend to build ?

There are two things mentioned as their wish in building the tower and the city. What was the first?

Yes, to make themselves a name. Some of you like to have a name for being good, for being obedient, or industrious, or kind. Could these people, who set themselves against God, be seeking a good name?

It seems very extraordinary that people should like to have a name for anything that is not good; but I have known little folks, and I doubt not you know some, who do very silly things, and sometimes very naughty things, that their companions may observe them and talk about them: this is trying for a bad name, as these people did.

What was their other reason for building this tower?

They did not wish to be scattered abroad.

How did you hear in your last lesson that God punished man for his wickedness?

Can you think of any reason why these men wished to build a tower which should reach to heaven?

Could any tower save them from the punishment of the Almighty?

How did these men show their sin?

They acted against the will of God.

How did they show their folly?

In thinking that they could defeat the purpose of God. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."



The Lord looked at the tower and the city which these men were building—he saw that whilst they all spoke one language, they would join together to do just what they pleased.

Do you understand me when I speak to you ?

Yes, I speak the same language as you do.

Do you know any other language besides English ?

Would you understand me if I spoke to you in French ?

How came these people to understand each other ?

Yes ; and because they understood one another, they joined together to do evil. Now, hear how the Lord in an instant put a stop to all their mighty work. (Teacher reads verses 7, 8.)

What did the Lord do ?

He made them all speak different words.

What did they find then, when they spoke to one another ?

If the builder gave directions to his men, they could not understand him. If the carpenter told his labourers what to do, they could not tell what he said to them.

What were the people obliged to do ?

Yes ; they left off building the city. It is called Babel, which means “confusion.”

What put the people into confusion ?

Besides the Lord putting a stop to their building, what did he do with these people ?

What are the two reasons mentioned for these people building the city and tower ?

To get a name, and that they might not be scattered.

Do you find the names of these people mentioned?

No ; no one knows their names ; so you see they did not gain this desire.

What success did their other wish meet with ?

None ; for the Lord scattered them.

You see that though all the people joined together, yet all their wisdom, all their skill, all their power, could not help them : and why was this ?

You can answer this from the text which you learnt. Repeat it.

“ There is no wisdom, nor understanding, nor counsel against the Lord.” Prov. xxi. 30.

What does your text tell you of wisdom and counsel employed against the Lord ?

All wisdom and counsel we employ in evil works will only end in our confusion ; for vain are the efforts of man against the Almighty.

Never, dear children, join your companions, if they are engaged in a bad work ; God will not bless it, and therefore no good can come of it.

In your last two lessons you have heard about buildings : what was the building you first read about ?

Yes ; the ark.

What the last ?

Yes ; the city and tower of Babel.

What a great difference there was in these two works !

Who built the ark ?

Why did Noah build the ark ?

Noah built the ark because he believed that the Lord, as he had said, would save him by the ark. He built in faith.

But in what spirit did the people build the city and tower of Babel ?

Yes ; they set themselves against the Lord, and would not obey his commands. They showed a spirit of unbelief and disobedience.

How do you find those act who believe God ?

Yes, they obey.

How do you find those act who do not believe ?

They disobey.

So you see faith and obedience are found together ; and unbelief and disobedience.

## LESSON VI.

ABRAHAM OFFERING UP HIS SON ISAAC.

THE OBEDIENCE OF FAITH.—Psalm cxix. 60.

How many people do you see in this picture ?

What difference do you observe in them ?

The old man is the father, his name is Abraham, and the young man's name is Isaac.

Which is Abraham ?

Which Isaac ?

What is Isaac's position ?

What is under him ?

Upon what is the wood placed ?

Do you remember in another picture there were heaps of stones ?

For what were those heaps of stones used ?

Yes ; they put their offerings upon them ; they are called altars.

What do you find that altars were used for ?

What was put upon the altars which you saw in the other picture ?

Which was the offering commanded by the Lord ?

What did the lamb represent ?

What has Jesus Christ done for sinners ?

In this picture there is an altar ; what do you see laid upon it ?

Who seems to have put him there ?

What ! Abraham, his father !

What has dropped from his hands ?

What use would he make of a knife in sacrifice ?

What was Abraham going to kill instead of the lamb ?

What ! a father kill his son !

You remember what became of the lamb that Abel offered up.

What do you see ready for making Isaac a burnt-offering ?

This picture represents a father going to offer up his son as a burnt sacrifice : yet, dear children, this father was a kind father, a tender father, and a good man, but he feared God, and loved him better even than his own son.

Would you like to hear the account the Bible gives of this interesting story? It will show you that Abraham believed what God told him, and did what God commanded him. Now, dear children, try and tell me what we ought to learn from Abraham?

Yes, the lesson I wish to convey to you from this Scripture history is to believe, and to obey.

God promised Abraham a son, who should not only be a blessing to him, but to all the world, for out of his family should come the Saviour.

What did God promise Abraham?

To whom was this son to be a blessing?

But Abraham had to wait a long time for this son—so long, that he became quite an old man; but he believed, nevertheless, that what God had said, he would do. At last his son was born, and he was so happy that he called him Isaac, which means, laughter.

Now let us go over what I have told you,—you must put in the words which I leave out. Abraham believed what—*God told him*, and did what—*God bid him*. God promised Abraham a—*son*, who should be a—*blessing* to all the—*world*; but he had to wait a—*long time* for this—*son*, till he was quite an—*old man*, but he believed that God would do all that he had—*promised him*; at last his—*son was—born*, and he was so—*happy*, that he called his name—*Isaac*, which means—*laughter*.

Which is Abraham in the picture?

Who is the other person?

Now listen. I will go on with this history from the Bible.

In Gen. xxii. 1. it is said, God did tempt Abraham,—that is, he tried him that he might prove whether he believed in the promise God had made him.

What did God do to Abraham ?

Why did he tempt or try him ?

And God said to Abraham. (Reads verse 2.)

What was Abraham to do ?

Whom was he to offer up ?

What was done with burnt offerings ?

What then was Abraham commanded to do with his son ?

Where was he to offer him ?

What did God remind him concerning his son ?

Yes, that he was his only son, called Isaac, or laughter—the son whom he loved. How would such language make Abraham feel ?

Yes ; think, dear children, what Abraham must have felt when commanded to slay his long-wished-for and much-loved child. Yes, to kill him with his own hand, and put the fire under him. How many would have said, that they could not obey such a command—how many would have declared that they would have been ready to have given up anything but their dear child ! But attend to what Abraham did. I told you before that Abraham believed what—*God told him*, and did what—*God bid him*. Now listen. (Reads verses 3, 4.)

Did Abraham doubt what he would do, or delay, or argue with God?

When does he prepare to obey God's command?

How did you learn that David obeyed God's commands?

Repeat the verse you have learnt. "I made haste, and delayed not, to keep thy commandments." (Psalm cxix. 60.)

Show me how Abraham was like David.

It is very important never to hesitate or delay when we have a duty to perform.

What was the name of the place where Abraham was to sacrifice his son?

How was he to travel?

What did he take with him?

How long did he journey before he came in sight of Moriah?

Yes, it was the third day when he saw Moriah afar off. What do you think was chiefly in his thoughts these three days?

Yes, these three days he must have had his dear son in his thoughts, yet he continued stedfastly determined to obey the command of God.

What do you think supported him, and enabled him to keep up his resolution?

Yes, dear children, he believed in the promise of God; he believed that God could even raise his dear son from the dead, therefore he obeyed him. (Reads verses 9, 10.)

You see all is ready, Isaac is laid bound on the—

*wood*, Abraham has taken his—*knife* to—*slay him*, he believes in God, and is prepared to obey his command to the uttermost. But will the Lord really require him to shed the blood of his son? No, a voice from heaven calls to him, Abraham, Abraham, the Lord speaks, Lay not, (Reads verse 12.)

What did God say that he knew of Abraham?

How had he proved that he feared God?

What do you see at the right side of the picture?

Yes, God provided him with a ram, which he was to offer instead of Isaac his son. (Reads verse 13.)

With what a thankful heart must Abraham have offered up this animal! Now we will go over this history. God tempted or tried—*Abraham*; he told him to take his—*only son Isaac*, whom he—*loved*, and to go into the land of—*Moriah*, and offer him for a—*burnt offering*; and Abraham obeyed: he rose up—*early in the morning*, and saddled—*his ass*, and took with him his—*son Isaac*, and the wood and the—*fire* and a—*knife*, and they journeyed on for—*three days*, and when they came to—*Moriah*, Abraham took his—*son Isaac* and bound him, and laid him on—*the altar* upon the—*wood*, and Abraham took his—*knife* to—*slay his son*, but God called to him from—*heaven* and said, Lay not—*thine hand* upon—*thy son*, and Abraham beheld a—*ram* caught in a thicket, and Abraham took the—*ram* and offered him up for a—*burnt offering* instead of his son.



Why was Abraham ready to offer up a son he loved so much ?

Yes, because he believed in all that God told him.

Abraham believed all that God told him, how did he act ?

He obeyed God's command.

Whom ought we to believe ?

Yes, we ought to believe in God and in all that he tells us, but where can you learn this ?

Yes, it is in the Bible that you will learn all that God has told us. Like Abraham, believe all that God says ; but Abraham did more, and so must you. What is it ?

Yes, you must obey.

What then does Abraham teach us by his example ?

To believe and to obey.

## LESSON VII.

### THE RECONCILIATION OF JACOB AND ESAU.

#### THE DUTY OF WINNING BACK AN ANGRY BROTHER.

Rom. xii. 21.

You remember, children, that you saw in your last picture an old man and a young one. What do you see in this ?

These two are the sons of Isaac.

Who was Isaac ?

What relation must these two be to each other?

How should brothers live together?

But, sad to say, these two brothers were at enmity.

Should you like to hear the names of these two brothers, and something about them?

The one standing up is called Esau—he was a hunter, fond of catching wild animals, and of fighting.

What is the name of the brother who is standing?

How did he employ himself?

What is the other brother doing?

His name is Jacob; he was a shepherd, a plain, quiet man.

What was Jacob?

What has he got in his hand?

It is called a shepherd's crook. Shepherds manage their sheep with their crook.

Your lesson, to-day, will be about Jacob and Esau: what did I tell you about these brothers?

Yes; these brothers who should have loved each other, and been kind, were at enmity. Jacob had not behaved well towards his brother, and Esau was so enraged against him, and hated him so much, that he sought to kill him. Jacob was therefore obliged to leave his dear home, and his father and mother, and go a great way off, for fear of his brother.

What wicked feeling had Esau in his heart?

What did his hatred make him wish to do?

You see, then, that hatred leads to murder ; how careful ought you to be never to indulge in so bad a feeling.

Look at the picture, and tell me what you see coming down the hill behind Jacob.

All those camels, sheep, and men, belong to Jacob.

What did I tell you was his employment ?

Yes ; he was a shepherd.

And what was he obliged to do ?

Why was he obliged to go into a distant country ?

Whilst he was there, God, whom he served, blessed him, and gave him riches, and after a long time bade him return into his own country. When Jacob left his father's home, he only took with him his staff ; when he goes back he has a large family of children, many servants, and much cattle. Now what made Jacob's state so different when he went out and when he came back ?

Yes ; it was the blessing of the Lord. And what does this teach us to seek in all our employments ?

And what should you do when God increases your store ?

So did Jacob ; he thanked and praised the Lord for his great goodness. On his way homewards, he passed near the land where Esau lived, so he sent some of his servants with a kind message to him ; but they came back and told him that Esau was coming to meet him with four hundred men.

Can you see some of these men in the picture ?

How do you think Jacob felt when he heard that Esau was coming to meet him with four hundred men ?

Yes ; Jacob was greatly afraid and distressed.

What do you think we ought to do when we have a brother very angry with us ?

Yes ; we ought to try and win him back.

What plan would you use ? \*

Jacob determined to try and win back his angry brother, and he did what you ought all to do if you have an angry brother or sister. First, he prayed to God—for God alone can change the heart, and turn any one from evil to good—and he said, (Reads Gen. xxxii. 11.)

We are told also that Jacob was all night in earnest prayer.

Of what was Jacob afraid ?

From whom did he seek help ?

Yes ; he first sought help from God, but then he used every means he could to appease his brother ; he knew that a present often softens anger, and he proposed to make a most bountiful one : hear what it was. (Reads verses 14, 15.)

What do you think of this present ?

What kind of disposition did it show in Jacob ?

When he sent this present, he divided the cattle into droves, and gave them into the hands of his

\* The children should be encouraged to say what they would do under similar circumstances ; such conversations are often very improving, and help to excite an interest in the subject.

servants, and told them, "When Esau my brother meeteth thee, saying, (Reads verses 17, 18.)

First, you have seen that Jacob seeks God's help ; what does he next do ?

Yes ; he is willing to part with much of his goods to appease Esau's anger ; but there was still another thing that Jacob did to win his brother. How do you see in the picture that he appeared before him ?

Kneeling, and bowing his head.

And the Bible tells us that he bowed himself to the ground seven times until he came to his brother. (Gen. xxxiii. 3.) He also calls his brother lord Esau, and himself his servant Jacob.

What does he mean to express by these actions and words ?

That he is willing to humble himself before his brother, and there is nothing so likely to win a person to forgive us as to come humbly to them. Jacob had provoked his brother by getting, in a deceitful way, his father's blessing, which would put him above Esau ; so now he tries to win him back by humbling himself.

What was the third thing that Jacob did to win his brother ?

He presented himself in a most humble manner.

What was it Jacob so much desired ?

Yes ; he desired to win back his angry brother, and make him his friend.

What means did he take ?

First he sought help of God.

Secondly, he tried to soften his brother by a present.  
Thirdly, he came to him in a most humble manner.  
Now listen to the success of this pious conduct.

(Reads verse 4.)

What does this conduct in Esau show ?

That he was reconciled to his brother.

There were four things he did—what was the first?

He ran.

What does this haste show ?

Yes ; it shows he was eager in the matter.

What did he do when he came to Jacob ?

He embraced him.

How did he embrace him ?

He fell on his neck and kissed him.

What does this show ?

His returning affection.

What did both the brothers do ?

What kind of weeping was this ?

They wept for joy and love.

What had Jacob succeeded in doing ?

In winning back his angry brother.

How did he succeed in winning him back ?

By showing him kindness.

Repeat the text you have learnt.

“ Be not overcome of evil, but overcome evil with good.” Rom. xii. 21.

How did Jacob act according to this precept ?

And now, my dear children, whenever a brother or sister is angry with you, either with or without a cause, what should you do ?

Yes ; show them all kindness ; win them by all right means in your power, and do not be angry with them, as you will very likely be tempted to be, and provoke them still more ; but overcome evil with good.

Now tell me how can you do as your text commands ; how can you overcome evil with good ?

On the contrary, if you lose your temper, and answer angry words by still more angry words, or return blow for blow—how do you act contrary to what your text commands ?

You are overcome of evil.

Now think of this, dear children, when your brother is angry with you, and strive to act like Jacob—win him back by kindness, and overcome evil with good.

## LESSON VIII.

### JOSEPH CAST INTO THE PIT.

THE EFFECTS OF ENVY AMONGST BRETHREN.—James iii. 16.

WHAT do you see here ?

Do you see the whole of the person ?

Where is he ?

Down in a deep hole in the earth—they call such holes, pits—when people have made a hole by digging coals, it is called a coal-pit ; when they have

made a hole by digging chalk, it is called a chalk-pit. The Bible does not tell us what sort of a pit this was.

How does this youth look ?

He looks sad. How should you like to be put into a deep, dark pit under ground, too deep for you to climb out of it ?

What should you feel for this poor youth ?

It appears to me that he is looking to some one for help—what do you think ?

Yes ; he seems to be looking for help to the great God who is able to deliver us out of all our troubles and dangers.

The name of this young man is Joseph ; he is the son of Jacob.

Who was Jacob ?

How did Jacob behave towards his brother ?

This young man is Joseph, one of the sons of Jacob. Should you like to hear how it happened that he was in a pit ? It is a very sad history, for it is about envying and strife among brothers. You can tell me, from the text you have learnt, to what that leads. Repeat the text.

“ Where envying and strife is, there is confusion, and every evil work.” (James iii. 16.)

Do you see any one in the picture besides Joseph ?

These men are the brothers of Joseph.

Whose sons were they ?

What have they in their hands ?

What then do you think that their employment was ?



Yes ; they were shepherds ; the sons of good old Jacob ; the brothers of Joseph : and they were so cruel as to put their brother down into this deep pit. Count, and tell me how many there are of them.

Yes ; there are nine : besides these, there was one called Reuben, who would not join them in their wickedness, and the youngest brother was at home with his father ; how many brothers, then, had Joseph ?

And how many sons altogether had Jacob ?

Would you like to hear how it was that Joseph's brothers, who ought particularly to have loved and cared for him, because he was their younger brother, treated him so cruelly ?

They had, dear children, a very bad feeling in their hearts—envy.

Do you know what envy is ?

Envy makes you sorry when any one is better off than you are—or is praised more or loved more—or has more pleasure. Did you ever feel sorry or angry when your brother or sister had anything that you were not to have, or were put before you, or were rewarded when you were not ? If you ever have such a feeling, recollect it is envy, a most wicked feeling.

You can tell me from your little verse to what envy leads.

“To confusion and every evil work.”

But now I think that you would like to hear what made the brothers of Joseph envy and hate him.

They envied and hated him, because Jacob their father loved him better than he did them ; and he

had made him a pretty little coat of many colours ; and the Bible says, (Teacher reads Gen. xxxvii. 4.)

There was another cause why these brothers envied and hated Joseph. God, as he often did in those days, spoke to Joseph in dreams, and showed him that he should be greater than any of his brothers, and that they should come and bow down to him. This made them envy and hate him still more. (Reads Gen. xxxvii. 8.)

How did Joseph's brothers feel towards him ?

What made them envy and hate him ?

What particular mark of affection had Jacob given to Joseph ?

How did he learn that one day he was to be greater than his brethren ?

How did this make his brethren feel towards him ?

What a wretched state this family were in ! Brethren, that should have loved one another, giving way to envy and hatred. If we allow bad feelings to remain in our hearts, they will be sure to lead to bad actions, as, if you listen, you will find they did in Jacob's family.

The brethren had taken their flocks for good pasture some way from their home ; Jacob wished to hear about them, so he said, (Gen. xxxvii. 13, 14, and 18—20.)

Why did Joseph go to his brethren ?

What did they call him ?

What did they mean by so calling him ?

What did they propose to do to him ?

What would they tell their father had happened to him?

What evil feeling led them to such wicked conduct?

What did you learn from St. James that envyings lead to?

What were the evil deeds that envy led these brothers to think of committing?

Yes; killing their brother, and trying to conceal their murder by a lie. Take care how you ever allow yourselves to envy any one; the moment such a wicked feeling enters your heart, pray to God that he would enable you to put it from you.

There was one of Joseph's brethren that felt compassion for him; this was Reuben. (Reads Gen. xxxvii. 21—24.)

What prevented Joseph's being killed?

What did they do with him, instead of killing him?

Are you not glad to find that there was, at least, one among these brethren not so cruel as the others—one whose heart softened towards poor Joseph.

It was God, dear children, who watched over Joseph: his is a wonderful story, and shows the care God takes of those who early seek him, who come to him when they are yet but children. Look at the picture again—what are the brothers doing?

There is one standing and pointing.

What is he pointing at?

Men and camels coming down the hill.

These camels are laden with spices which the men

are carrying to another country. The brother that is standing up and pointing, is perhaps Judah, for he told his brethren that he thought it would be no good to them to slay Joseph, they had better sell him to these merchantmen; this pleased them, and when the merchantmen came nigh, they drew poor Joseph out of the pit and sold him for twenty pieces of silver, and he was taken far, far away from his dear father into a country called Egypt.

But what tale shall they tell their aged father?

The truth they are afraid to speak, so they take his coat of many colours—the coat that marked his father's love—and they killed a little kid and dipped Joseph's coat in the blood; and Jacob, when he saw it, believed as they wished; he said, "it is his coat;" (verse 33;) and Jacob mourned greatly for the loss of Joseph.

What are these men coming down the hill?  
(*pointing to the print.*)

What are they bringing?

What does Judah propose to do with Joseph?

What became of him?

How did the brethren account to Jacob for Joseph not returning with them?

What did the brethren do, to conceal their wickedness from their father?

What did Jacob believe about Joseph?

How did he feel?

Now tell me what is represented in the picture before you?

Joseph stript of his coat of many colours down in the deep pit—his brother sitting at the top—one of them, perhaps Judah, pointing to the merchantmen coming down the hill with their camels loaded with spices—and proposing to sell Joseph to them instead of killing him, which would be no profit to them. One of the brothers is holding up a coat of many colours, given to Joseph as a token of his father's love, which they afterwards dip in the blood of a little kid which they kill, to make the father believe that his dear son Joseph is devoured by some wild beasts.\*

And what led to all this sad wicked conduct ?

Yes ; envy. How true is the verse you learnt on this subject ! Repeat it again together.

“Where envying and strife is, there is confusion and every evil work.” (James iii. 16.)

## LESSON IX.

JOSEPH RECEIVING THE HOMAGE OF HIS BRETHREN.

THE WORD OF GOD NEVER FAILS.—Num. xxiii. 19.

Now, dear children, you shall tell me about this picture.

\* This account of what the picture represents may either be drawn from the children, by pointing to the different parts of the print ; or it may be given elliptically : an occasional change of plan is desirable.

What did you see in the last?

Poor Joseph down in a pit.

And the person in this picture represents the same Joseph ; but where is he now ?

Seated upon a throne : and how is he dressed ?

How different he looks from Joseph stripped of his coat of many colours, and cast into the pit ! But do you recollect what God told him by dreams ?

And what do you see in this picture ?

Joseph appears now a great man.

What do you see at the bottom of the steps of his throne ?

These men bowing down and kneeling before him are his brothers. They thought that when they sold Joseph to merchantmen, who would take him as a slave far into Egypt, there was an end of their brother and his dreams. But what had God said by those dreams ?

Yes, dear children, and the Word of God never fails. Man may lie, and man may change ; but what have you learnt in your text of God ? Repeat your text.

“ God is not a man, that he should lie ; neither the son of man that he should repent : hath he said, and shall he not do it ? or hath he spoken, and shall he not make it good ? ” (Num. xxiii. 19.)

How is this history a proof that God’s word does not fail ?

Yes ; though his brethren sold him as a slave, and he was taken away to a distant country, yet you

see they are come to bow down and kneel to him. I think you would like to hear how it came to pass that Joseph, whom in the last picture you saw down in a deep pit, is represented in the next seated on a throne, with his brothers bowing down before him. I will tell you all about this. Joseph had no relations or friends in Egypt, yet God was with him, and blessed him ; and he was so useful to the king by the wisdom which God gave him, that he made him ruler over all Egypt. The king had a wonderful dream, and Joseph, being taught by God, was able to explain it ; this dream foretold that there were to be seven years of plenty, and seven years of famine. Do you know what famine means ?

It is when people have nothing to eat, when the crops of the earth fail. How thankful we should be that this is not the case in England ! You know what plenty is. Well, during the time when the crops were plentiful, Joseph collected corn to supply the people in the years of famine that were to come. Hear what the Bible says about this. (Teacher reads Gen. xli. 47—49.)

When the years of famine arrived, Joseph was prepared for them, and the people were very glad to come to him to buy corn. Now you have learnt how Joseph came to be a great man, so much above his brethren, and heard also how wisely he behaved. We will repeat the history, and you shall fill up the words I leave out.

When Joseph went into—*Egypt*, God was with

him, and gave him—*wisdom*, and he was able to explain to the—*king his—dreams*, which foretold that there should be—*seven years of plenty* and—*seven years of famine*; and the king made—*Joseph—ruler* over all the—*land of Egypt*; and, during the seven years of plenty, Joseph—*gathered corn* as the—*sand of the sea*, and laid up the food in the—*cities*; and when the seven years—*of famine* prevailed, all the people came to—*Joseph* to buy—*corn*.

Where was Joseph at this time?

What rank did he hold in Egypt?

Why did the king raise Joseph to be a ruler?

How did Joseph show his wisdom and prudence?

Where did he get food from?

Where did he lay it up?

What did the people do in the years of famine?

What did God do for Joseph?

Look again at the picture—what do you see at the right-hand corner?

Yes, those are the sacks of corn, and the men seem to be taking an account of the corn.

Did you ever see people in such dresses?

No; they are not dressed as we are, because they belonged to a different country. What country was that?

And to what country do we belong?

The things you see in the left-hand corner are also such as they have in Egypt.

You have learnt how it was that Joseph became so great a man, but you have not heard what brought



his brethren to come and kneel before him. You shall now hear this from the Bible. (Reads Gen. xliii. 1—6.

What did Jacob desire his sons to do ?

Why did he wish them to go into Egypt ?

How many went ?

Which of them was left behind ?

To whom did they come ?

What was Joseph in Egypt ?

What did they do when they came to him ?

Joseph knew his brothers, though he had not seen them for twenty years : but they did not know him.

What do you think was the reason of this ?

Yes ; he wore much finer clothes than when he was a shepherd ; and he was called by another name.

And what do you think Joseph must have thought of, when his brothers came and bowed down to him ?

Who spoke to Joseph in his dreams ?

And who caused his dreams to come true ?

What do you learn from this history, of the word of God ?

Yes, the word of God never fails.

Repeat this together.

How did God speak to Joseph ?

Yes ; he spoke to Joseph in dreams, and all that he said came true ; but how does He speak to us now ?

Yes ; he speaks to us in the Bible.

The Bible is the word of God ; and what have you learnt of the word of God in your lesson ?

That it will never fail—all will come true:

And, dear children, whenever you read the Bible, always bear in mind that it is the word of Almighty God, and that not one tittle of that word will ever fail.

## LESSON X.

### JOSEPH'S FORGIVENESS OF HIS BRETHREN.

THE DUTY OF FORGIVENESS.—Luke xvii. 3, 4.

HERE is another picture about Joseph. Tell me who Joseph was.

What great troubles had Joseph undergone?

Who were the cause of his troubles?

What feelings led his brothers to be so cruel towards him?

Into what country was Joseph taken?

In what condition did he enter Egypt?

What did he become there?

What caused this great change in his condition?

How was his being raised to such power a proof that God's word cannot fail?

Which of the figures in the picture do you think represents Joseph?

How many persons are there besides Joseph?

Yes; there are eleven; who do you think they are?

Which do you suppose is Benjamin ?

What is Joseph doing ?

What feelings do you think were in Joseph's heart when he threw his arms round Benjamin's neck ?

What must the brothers now know about him whom they looked upon only as Ruler or Governor of Egypt ?

Yes, they must have discovered that he was that brother whom they had sold to be a slave. Now, indeed, they see that his dreams are come true. What do you think were their feelings when they found out that they were in the power of their injured brother ?

How have you learnt in your text that you ought to behave towards an offending brother when he repents ? " Take heed to yourselves : if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him." (Luke xvii. 3, 4.)

And Joseph's heart was full of love and forgiveness ; but before he pardons his brethren, what has he about them to find out ?

He has to learn whether they have repented of their wickedness. Do you know what it is to repent ?

It is to be sorry for what we have done ; but it means more than that ; for some are sorry when

they have been naughty, and yet soon again they are tempted to commit the same fault. This shows they have not really repented. What more is meant by repentance than being sorry for sin?

Repentance means such a sorrow for sin as will lead you to alter your conduct.

What then did Joseph wish to find out before he forgave his brothers?

• Whether they were sorry for their past conduct, and whether they were changed.

For this purpose Joseph tried his brothers: he spoke roughly to them, and kept one of them a prisoner, whilst he sent the others to fetch Benjamin; it was long before his old father would part with him, not till they were all nearly starving. At last he let him go; and I will now read to you from the Bible what Joseph did to them when they were all returning home a second time. (Teacher reads Gen. xlv. 1, 2.)

What did Joseph desire his steward to do with all his brothers' sacks?

What would he not take from them?

Yes; he would not take their money.

What was to be done to Benjamin's sack?

Joseph then desired his steward to follow his brethren, and accuse them of having stolen his drinking cup. Feeling that they were innocent of this charge, they begged him to search their sacks. (Teacher reads verses 11, 12.)

What did Joseph desire his steward to do?

What did the brethren do to prove their innocence ?  
And what discovery was made ?

Yes, the cup is found with Benjamin, their father's darling ; and Joseph said that he would keep him as his servant, and that they might go in peace to their father. Now if they had hated and envied Benjamin as they had hated Joseph because he was the beloved of Jacob, what would you expect their conduct to be ?

If they hated Benjamin, they had now a good opportunity of getting rid of him ; but we are told that they were all in great distress ; they confessed that God had found out their iniquity, and they told Joseph that their father would die, if they returned without Benjamin. And hear what one of them called Judah offered to do. (Teacher reads verses 33, 34.)

What did Joseph find out by this plan of having his cup put into Benjamin's sack ?

Yes, he found out that they had not the same wicked feeling towards Benjamin, that they had shown towards him ; he found out that they could not now bear to give their aged parent pain ; and he also heard them confess that they had been very guilty towards himself. He discovered that they were not only sorry for their past sin, but that their dispositions were changed. What do you call this ?

Yes, they had really repented of their former sin ; what now should Joseph do ?

And Joseph is well pleased to forgive them all ;

he can no longer keep in his great love to them ; he sends out every one from his presence but his brethren. (Teacher reads Gen. xlv. 14, 15.)

What do you see in the picture ?

What does Joseph do to all his brothers ?

When did he forgive them ?

What was the conduct he forgave ?

You see Joseph forgives his brothers, though they had intended to kill him, and had sold him to be a slave ; and yet some of you can scarcely be persuaded to forgive a brother or sister or companion who has only done some trifling thing to hurt or displease you. What does your text teach you ?

It teaches you to forgive. Repeat it together.

“ Take heed to yourselves : If thy brother trespass against thee, rebuke him : and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.” Luke xvii. 3, 4.

What a sweet character is Joseph ! he freely forgives his brethren, nourishes them with all tenderness, and does not even reproach them with their former cruel conduct ; do you not love Joseph, and wish to be like him ?

But, dear children, there is one against whom you continually sin, the Lord Jesus Christ. You know what sin is ?

Yes, sin is the transgression of the law, and you

are continually transgressing or breaking God's holy law ; yet he is more ready to forgive than Joseph was, he is more powerful to nourish and keep you from harm, he is more unchangeable in his love. Come then, dear children, to the Saviour—pray to him to forgive your sins—seek earnestly his pardon—and trust to his love, for that will never fail.

Recollect also that this Saviour, who is so ready to forgive all who truly repent, has told you to forgive, and you shall be forgiven.\* What has he taught you to say when you ask for your trespasses to be forgiven ?

Then if you hope yourselves to be forgiven, you must, like Joseph and like the blessed Saviour, be ready to forgive.

\* Luke vi. 37.

SKETCHES AND DIRECTIONS FOR LESSONS  
ON THE SCRIPTURE PRINTS.

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PRINT XI.

MOSES SAVED BY PHARAOH'S DAUGHTER.—

EXODUS II. 1—9.

THE OVER-RULING PROVIDENCE OF GOD.—Rom. viii. 28, first  
clause, or Prov. xvi. 7.

*First.* Draw the children's attention to the picture, in order to excite their interest on the subject, and bring them into a state to profit by the history. Direct their remarks by your questions, to the rank of the chief person, to be seen by her dress, &c. She was a princess surrounded by her attendants; the country evidently a hot one—Egypt. At her feet is a river, and a basket lying amongst the flags. In her arms is a babe, who seems lifting up its little arms as if to beg her protection. There is also a young girl, who is anxiously asking the princess some question, and a woman behind watching with



deep interest all that is passing. Who can the child be ? Why are they at the edge of the water ? What is the woman behind so anxiously watching ? Thus prepare the children to listen,

*Secondly.* To the history ; which narrate, partly in your own words, reading some verses from the Bible. Connect the subject with the preceding one, by informing the children that Joseph settled his father and brothers in Egypt, where they greatly multiplied ; that the Pharaoh who then reigned in Egypt was not of the same family as that Pharaoh who was so kind to Joseph, but he was very cruel to the Israelites, and made them work very hard ; he was afraid when he saw that they so greatly increased, that they would rebel against him, so he ordered that all the male children should be cast into the river. Then continue the history as given in Exodus ii.

In this interesting narrative, you should especially lead the children to see the overruling and wonderful providence of the Almighty. How he caused the children of Israel to multiply, though so greatly persecuted, according to his promise to Abraham, that his seed should be as the stars in number. How he made even the daughter of the tyrant to be the preserver of Moses, the future deliverer of his people from bondage, touching her heart by the cries of the infant, and even causing that his own mother should be his nurse, though adopted to be the son of Pharaoh's daughter. When we thus see

how God can cause *all* things to work together to effect his purposes of love, it should lead us to trust to him in all our difficulties and trials.

## PRINT XII.

THE PASSAGE OF THE RED SEA.—EXODUS XIV.

THE GOODNESS AND SEVERITY OF GOD.—Rom. xi. 22.

*First.* Remarks on the print; the points to which the children's attention should be directed.\* A man standing above all the rest on a stone or rock, with outstretched arms, and a stick or rod in one hand, appearing in the act of commanding. Two sets of people, one on land coming up from the sea; many of these playing on instruments, lifting up their hands, appearing to be rejoicing. Another set in the sea, one amongst them a king in his chariot, having a crown on his head to distinguish him. The waves of the sea are rising high, and seem as if they will fall over and drown the people crossing the sea. Tell the children that the man on the rock is that same Moses who was saved by Pharaoh's daughter. The people rejoicing around him are the Israelites. The king is the wicked Pharaoh, and the

\* They should first describe the picture as it strikes them, and then, if they have failed to mention any point of importance, direct their attention to it by your questions.

people trying to cross the sea are the Egyptians. Lead them to contrast the different position of the Egyptians and the Israelites, and then say that if they will listen you will tell them about the goodness and severity of God shown to these people ; and make them repeat the text.

*Secondly.* The fourteenth chapter of Exodus furnishes the history. Dwell on God's promise of deliverance to his people, and destruction to their enemies. Describe how it was effected, and make the children feel how great was the miracle,—God brought his people forth with an outstretched arm. You must dwell on this, that they may clearly conceive the waves dividing and forming a wall on each side of the Israelites. The print represents them as just having passed the Red Sea, bearing their goods, some with crooks, to shew they were shepherds ; others with their musical instruments, singing the praises of Jehovah as described in the next chapter. Ask what portion of their text applies to this. The goodness of God in delivering his people. But very different is the fate of Pharaoh and his host ; when they attempted to cross the sea, the waters returned and drowned them all, not one escaped. Pharaoh would not obey the Lord, nor be taught by his wonders, so he perished in his sin. What part of the text applies to this ?

*Application.* You have read the account of the goodness and severity of God. To whom does he display his mercy and goodness ? On whom does

he wreak his vengeance? There are two parties ; one for, one against, God. To which will you belong? You have not Moses to lead you and to pray for you. But you have a greater than Moses, the Lord Jesus Christ ; who is ever ready to hear your prayers, who is ever ready to help you, and who if you trust to him, will deliver you from your great enemy.

### PRINT XIII.

MOSES PRAYING FOR THE SUCCESS OF THE ISRAELITES AGAINST THE AMALEKITES.—EXOD. XVII. 8—16.

THE EFFECT OF PERVENT PRAYER.—James v. 16, latter clause.

*First.* Remarks on the print. Three men on a high rock ; the middle one old, grey headed, looking upwards, with his hands upraised, and in one a rod : the men on each side are watching him, and supporting his arms. Below, a very different scene : multitudes of soldiers fighting. Would you like to know children why this venerable old man is seated thus on an eminence, lifting up his eyes and hands to heaven, whilst soldiers are fighting below?

*Secondly.* Narrative. Tell the children that the old man is the same Moses that they heard of in their last lessons ; they will perhaps discover this by his

holding a rod in his hand, as in the former picture—the rod by which the Lord enabled him to perform great wonders, when he sent him to deliver the Israelites. Ask what enemies God had delivered them from ; tell them that when they had 'crossed the Red Sea, they entered a great Wilderness, then soon came another enemy, the Amalekites, and fought against them. Read verses 8—10. What two things did Moses do ? He gave orders about the battle, took every needful precaution for the preservation of his people : but did he trust to this ? What more did he do ? He retires from the crowd to a high place where he can see them with Aaron his brother and Hur : here he prays for help from God. Read the account, and question the children as to the effect of prayer, and the means taken to sustain him in his intercession : his prayer was long-continued, and did not cease till he had gained all he asked for ; he availed himself of means to continue his intercession, Aaron and Hur supported his weary hands. What does the picture represent Moses as doing ? He is praying for his people that they may be delivered from their enemies. Who now offers up our prayers ? Who is the mediator between God and man ? Thus lead the children to see in Moses the type of Jesus Christ.\* What was the success of Moses' prayer ? Read verses 13—16. Joshua discomfited Amalek, but Moses gave God the glory,

\* By showing the children how in this act Moses resembled our blessed Lord, you may lead them to the idea of what a type is.

and raised an altar to him, and the Lord commanded a memorial should be written.

*Application.* The lesson we are taught is, the power of prayer. As long as Moses raised his hands to God, success was with Israel; and when we give ourselves to prayer, we are successful against our great foe. We learn also, that thanksgiving should be joined to prayer. Where in this history are we taught this? We should always preserve in our minds a memorial of the Lord's mercies to us.

## PRINT XIV.

### THE BRAZEN SERPENT.—NUMB. XXI.

THE TYPE OF SIN AND ITS REMEDY.—John iii. 14, 15.

*First.* Remarks on the print. Ask the children what calamity seems to have happened to all the people. Lead them to observe, that these serpents attack *all*, young and old, men and women, high and low: and call out their sympathies by drawing their attention especially to the little children, round which these fearful creatures have coiled themselves: some are dead—some dying. Who stands in the middle? Moses with his rod—what is he doing? Pointing to a serpent on a pole. What effect does his action produce? The attention of the people seems earnestly directed to the serpent on the pole. Can God, who

so wonderfully brought his people through the Red Sea, and suffered neither Pharaoh nor Amalek to prevail, thus give them over to the destruction of a noxious animal ?\* Listen to the account of the Bible, and then you will learn why the Israelites were thus bitten, and why Moses directed them to look at the serpent on the pole.

*Secondly.* Narrative. See that the children clearly understand that the people represented are the Israelites : that they are now wandering in the Wilderness, led by Moses, who is immediately directed by God himself ; they are discontented, and murmur at the food (manna) with which God provided them. Verse 5. Make them feel how great a sin discontent is, and give them the account of the punishment. Verse 6. Help them to picture to themselves the agony, distress, and fear of the people, when the serpents rushed in upon them, and twisted themselves around them, and when they saw that their bite caused death. Oh, how sorry they must then have been to have murmured against God, who, though he saved them from their enemies, would punish them for their sins. The Bible shows us, that the punishment brought them to see and acknowledge their sin. Verse 7. It tells us also, how

\* These are not given as questions for the children, but to help the teacher vividly to conceive the subject to be brought before them. They should themselves say from what enemies God had delivered the Israelites, and then the subject be brought before them in the way suggested.

graciously the Lord provided a remedy. Verses 8, 9. Dwell on these facts. They were all bitten : the bite was mortal. God provides a remedy, and all who believed his word, and looked at the serpent, were made whole.

*Thirdly.* By way of application lead the children to compare our state with that of the Israelites. First; they were all bitten, and their disease was mortal. We are all infected with sin : our tempter is the great serpent the devil, and the consequence of sin is death. "The soul that sinneth, it shall die." Secondly. A remedy is provided by God. A serpent is affixed to a pole, that it may be seen of all, and every one who looked at it is cured : all who believe and obey—live. What is the cure for our sin? What does your verse teach you? Christ has been lifted up on the cross, bearing our punishment. All who look to him are saved. We must believe and obey. Lead the children clearly to see, that the brazen serpent is a type of Jesus Christ.



## PRINT XV.

## RUTH IN THE FIELD OF BOAZ.—RUTH II.

FILIAL PIETY AND PIOUS GREETINGS OF MASTER AND SERVANT.

Ephes. vi. 2.\* Eccles. x. 12, first clause.

*First.* Remarks on the print. Let the children determine what the scene is,—a corn-field. The time,—harvest. The different people,—one who seems the principal, he is the master of the field ; a young woman, a gleaner : and the labourers reaping. There is much in these different employments to interest the children. Then tell them that the master of the field is Boaz ; the figure kneeling to him so modestly, is Ruth ; she was born in a heathen country, but married an Israelite who had left the land of Israel with his parents, when there was a famine ; he died young, and so did his only brother ; the father died also. So the mother was bereft of all her family, but Ruth clave to her, and determined to return with her to Judea, and to serve her God, and dwell with her people. Talk much of Ruth's affection to Naomi. She is now come to glean corn as represented in the print, for

\* The teacher will see by reference to Mark vii. 10—12, that providing for the subsistence of parents is included in this commandment.

the support of her aged mother, in the field of Boaz, who is her kinsman.

*Secondly.* Read then chapter ii., and dwell especially on the interchange of kind feeling and pious wishes, between the master and his servants, and on the obedience and industry of Ruth, in toiling all day long for her mother.

*Thirdly.* Let the children make the application. Get them to tell you what lessons they learn from the conduct of Ruth. Her choice of the people of God as her people, her tender affection and care for Naomi; not dwelling with her to enjoy riches, but to share her poverty, and to work for her support.

## PRINT XVI.

DAVID AND GOLIATH.—1 SAM. XVII.

SUCCESS IS FROM THE LORD.—Isaiah liv, 17.

*First.* Remarks on the print. Ask the children to point out the two principal figures, to tell you what difference they observe in them; one is an immense man, a giant, the other a young lad. The difference in their dress,—one clad in armour with helmet, shield, and spear; the other has a light dress, with a crook, a sling, and a bag. Let them describe the manner and action of each. The giant looks fierce and angry, raising his spear, and clench-

ing his enormous fist. The lad appears calm and gentle ; casting his looks upwards, he points to heaven. For what purpose do they seem to be met ? How can the youth escape so great and powerful an enemy ? Where can he look for help ? Ask what they would do under such circumstances,

*Secondly.* The narrative. Give the children an account from the Bible, of Goliath's size and his armour, and let them see how complete the latter was. Read to them how he defied the armies of the living God, and challenged any to combat with him. Who is able to stand against so mighty an enemy ? All the Israelite soldiers are afraid. At last a slender youth comes forward, and offers himself. How is he prepared for the contest ? What makes him so bold ? Read verses 32—37. He trusts in the Lord. It is his cause for which he fights. This is David. See how he prepares himself. (Verse 40.) His spirit is shown in verses 45, 46. Success was with David. See 48—50. Contrast the appearance of the two, their different preparation, and their spirit.

*Lesson.* David fought in the name of the Lord, trusted in his strength, and sought his glory. How can we imitate him ? All sin, all evil, is the enemy of the Lord ; we must fight against them in his strength, and seeking his glory, and he will make us more than conquerors.

## PRINT XVII.

THE DEATH OF ABSALOM.—2 SAM. XVIII. 5—17.

THE PUNISHMENT OF DISOBEDIENCE AND REBELLION.—  
Prov. xxx. 17. and xxiv. 21.

*First.* Examination and explanation of the print. What is the situation of the young man? Hanging from a tree, caught in the branches. This man is Absalom, the son of David. He had very beautiful long hair, and probably that got entangled in the boughs. What does he seem to have been doing? Riding furiously. The animal he was on was a mule, upon which in those days king's sons rode; but the ass and mule of that country were very different from those of ours; they were wild, spirited, and fleet animals. That on which Absalom was riding when his master was caught, went on and left him hanging on the tree. What a distressing situation! Will no one come to his help? Does he deserve to be so punished? I will tell you the history, and then you can judge.

*Secondly.* Narrative. Tell the children that this Absalom was in rebellion against his king, the Lord's anointed: and that king was his own kind and affectionate father. Dwell upon the double sin of opposing his king and his father. Show what a kind

and affectionate father David was, by reading his directions to his officers to spare Absalom's life. But though his tender father would have saved him, God had decreed his punishment ; and by his death holds out a warning to all who rebel against their monarch or their father. Let the children pause and think what Absalom's feeling of grief and remorse must have been, when he hung suspended from the tree, unable to extricate himself. Punishment met him in the very height of his wickedness.

*Application.* Let the children determine what were Absalom's two sins. Against what command did he sin, in his conduct as a subject? When may you so sin? When you speak against the king or his commands, and act against him. What command did Absalom sin against as a son? How can you commit the same fault?

## PRINT XVIII.

LITTLE CHILDREN MOCKING THE PROPHET ELISHA.

2 KINGS II. 23, 24.

A SOLEMN WARNING NOT TO MOCK HOLY MEN OR HOLY THINGS.—Lev. xix. 32.

Draw forth the interest of the children by the examination of the print. It presents a venerable old man with a white beard—a rod in his hand—a

mantle thrown over his shoulders. What feelings should such a person excite? What does the text teach? Next there are a great number of children. How are they behaving towards the old man? They are making contemptuous faces at him, pointing with their fingers. What does all this mean? That they are ridiculing him and mocking him. Why must this be wrong? Because he is an old man. And if he were a bad man, such conduct in children would not be right. But does he look wicked? No, he is a holy man, a prophet of the most high God—his name is Elisha, and these naughty children do not ridicule him for any wickedness—but mock at his holy office. The Lord had just taken up his master the prophet Elijah, in a chariot of fire to heaven. Would you think it possible that any one could ridicule such a manifestation of divine power? Listen to the account in the Bible. Read verse 23. At what two things did these wicked little children mock? At old age and a miracle of the Almighty. What impious conduct. They mock the holy man of God, and the work of the

- Almighty. “He that sitteth in the heavens shall laugh; the Lord shall have them in derision.” Direct the children to the picture again, and to observe what happens in the distance. Then read verse 24. What does the prophet do? He first turns and looks at the children. A look will sometimes arrest people in their wicked course. Can you give me an instance?\*

\* Peter.

dren ; then the prophet cursed them in the name of the Lord. What was the effect of this awful curse ? Nothing can be more fierce than she-bears when they have cubs. They probably heard the boisterous noise of these children, and directed by the will of God rushed out upon them. Imagine what must have been their horror, when thus attacked, when one companion after another lay dead before them. No one to help. Forty devoured by these savage creatures, and why ? What must have been the state of their parents when they beheld forty of their little ones torn to pieces ; a monument of God's wrath.

*Application.* What does this sad history teach you ? Who did God thus signally punish ? Little children. God then you see will call little children to account for their sins, and it will be no excuse that they were young, that they did it in play ? And what sin does he thus punish ? How can you sin in any degree like these children ? You may thank God that you have been better taught than they were, and perhaps would not be so boldly wicked. But do you ever ridicule the appearance or infirmities of the aged, and call them names ? Think how these children were punished for calling the old prophet—" bald head." Do you ever jeer at any one for being more religious and better than yourselves ? Let this history warn you. Do you ever mock God's minister, laugh at his word, trifle in his house ?

Be warned by the end of these forty children torn to pieces by the bears.

**NOTE.**—A different plan has been followed in this lesson, and the examination of the picture and the narrative have been taken together,—a little variety in lessons is most desirable. They are sure to become dry and formal, if one course is too rigidly pursued.

## PRINT XIX.

THE CAPTIVE HEBREW MAID THAT WAITED ON  
NAAMAN'S WIFE—2 KINGS V.

THE BLESSING OF A FAITHFUL AND PIOUS SERVANT.—  
Titus ii. 9, 10.

*First.* The children will first remark the lady reclining on a couch. Lead them to observe the comforts and pleasures she seems to possess: her splendid apartment, rich dress, nice couch, beautiful flowers. But what does her countenance express? All her riches could not make her happy. Interest them about the young maid kneeling and looking so respectful, yet so earnest. In a back room is a sick man. Would they like to know why the lady, though she seems surrounded by all that could contribute to her comfort, is so unhappy; and why the young girl is kneeling, and what she is saying, and who the sick man is; the Bible will tell you all.

*Secondly.* Narrative. The sick man is Naaman. Read verse 1. Describe the nature of leprosy, and shew how little Naaman's honour and wealth availed



to make him happy, whilst the Lord's hand pressed heavily upon him. The lady is Naaman's wife. Can they tell what makes her so unhappy? The little maiden is her servant, an Israelite whom Naaman had taken captive. Let them hear about her, verses 2, 3. What is her prayer? About whom is she so deeply interested? What kind of servant is she? What does she believe? What does she preserve even in the land of idolatry? Yes, this captive maid is a faithful servant who earnestly desires the good of her master, and remembers that God and his prophet, who alone could help her master in this extremity. How does she fulfil the precept you have learnt from Titus? She adorned the doctrine of God. Then briefly tell the children the success of her pious suggestion. Naaman went to the prophet, and was not only cured of his leprosy, but learnt to know and to worship the only true God. How much good was effected by the faithful testimony of the little captive maiden!

*Application.* What does this captive maid teach you? She was greatly interested in the welfare of her master. Most respectfully and modestly she suggested where he could obtain help. Though young, she could point out what means she knew would be blessed—though amongst heathens, she could remember the Lord and his prophet—though a slave, she earnestly desired her master's restoration. This conduct of a pious servant might form the subject of valuable practical teaching.

## PRINT XX.

DANIEL IN THE LION'S DEN.—DAN. VI.

THE LORD'S CARE OF HIS PEOPLE.—Deut. xxxi. 6.

*First.* Ask the children what they observe in the picture. How does the man look? Calm, composed, and comfortable. Would they feel calm and comfortable in such a place—a den of lions? What is the nature of lions? Do these lions seem acting according to their nature? Do they seem ready to devour the man? On the contrary they appear ready to guard him. One looks fierce, but who does he seem inclined to attack? The people looking in at the top of the den. The Bible gives a very interesting history of this man, who is Daniel the prophet, and one that will show you the care that God takes of those persons who do what they know to be right, and look to him to protect them.

*Secondly.* Narrative. Darius, king of Babylon, had set this Daniel, though he was a Jew, over all his people. Read verse 3. The princes of the land, in consequence, envied and hated him, and sought his ruin. They watched him very narrowly, but they could not find any fault in him. Verse 4. How could they accomplish their wicked desire? They hoped to do so by his religion. They persuaded Darius to command that no one for thirty days should

ask any petition of any God or man except himself : whoever did was to be cast into a den of lions. Darius was perhaps flattered thus to be put above every one, and wickedly granted their request. What will Daniel do ? Will he give up praying to God ? Hear what the Bible tells us. Verse 10. What do you learn was Daniel's constant custom ? Prayer and thanksgiving three times a day. What does he do now ? Why did he disobey the king ? Because his command was opposed to his duty to God. The wicked princes were delighted, for they thought that his destruction was sure : they went and told Darius how his command was disobeyed. The king was very sorry, for he loved Daniel, and desired to save him, but he dare not alter his decree. Verses 14—17. Now, you know why Daniel was cast into the lions' den. These animals were kept in their dens to devour any prisoners that might be thrown to them. Poor Daniel ! no human being can now save him : there is none to bring him help : but he has an Almighty friend, who can deliver us wherever we may be, and whatever our danger may be. Daniel was more calm and happy in the lions' den than the king in his palace. Verse 18. And hear how anxious he is to learn of Daniel's safety, and has he any hope of his safety ? What does he find when he comes to the den ? Verses 21—23. How had Daniel been preserved ? God had changed the nature of the lions, and preserved his faithful servant. But what became of his wicked enemies ? Verse 24.

*Application.* Daniel's history teaches us many lessons. Let the children endeavour to find them out. He did his duty to man, he was faithful to his king : no fault could be found in his conduct. He did his duty to God. Though he must have had full occupation, he never omitted prayer and thanksgiving, three times a day. And when his obedience to his king interfered with his duty to God, he showed that he feared God more than man. Affectionately ask the children which of them could make with truth the same report of his life and conduct as Daniel had ? Which of them as regularly prays to God ? Which fears more to offend God than man ?

## THE THIRD STEP OF RELIGIOUS INSTRUCTION.

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### INTRODUCTORY REMARKS.

IN this step the instruction is given from the Bible in a regular connected course, thereby training the children to preserve in their minds the chain of events. In giving these lessons, the history should be either altogether given from the Scriptures, or partly read and partly narrated. Pictures may occasionally be introduced, either to excite interest, or to illustrate some particular point ; but they are no longer to be used as the vehicles for conveying the story. Language at this stage is the proper means for that purpose. Every lesson should be concisely and impressively summed up, and some point of doctrine or practice carefully lodged in the mind. The ellipsis will be found useful in helping the children to recapitulate the lesson.

The sketches furnished in the following pages,

were sent to the master of the Model Infant School,\* as hints for his Scripture Lessons. There are generally two or three points suggested, which teachers should prominently set before their children; a better plan they will find than being diffuse and excursive in their teaching.

Some short hints are added for explanatory and catechetical instruction on the commandments. It is recommended that the ten commandments should be repeated once every week, when one should be more particularly explained and enforced, and between each the beautiful prayer in our communion may be chanted. Scripture biography, the subjects for which are given in 'Model Lesson,' Part II., is used at this stage.

\* Gray's Inn Lane, near King's Cross.

SKETCHES OF A SERIES OF LESSONS  
ON THE HISTORIES OF THE  
PENTATEUCH.

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LESSON I.

THE BIBLE AND THE FIRST TRUTH IT TEACHES.—

GEN. I. 1, 2.

Text—John i. 1.\*

*First.* The Bible means *the* book—a book above all others—the best of books. Why? It is written *by God* himself,† and teaches us what he is, what we are, what we can do to please him,—the only book we are sure has no error, altogether true.

*Second.* The truth the Bible first proclaims ; that

\* The text given is intended to be the one for the day learnt by the children, when they first come into school, and they should be called to apply it during the lesson.

† The remarks are obliged to be short and pithy, but the teachers should dwell on them sufficiently long to work the idea into the children's minds.

God is the Maker of all things, whatsoever we see in heaven or earth.\*

*Third.* The state of the earth at first—*shapeless, unfurnished, dark*. Talk over this, that the children may picture this state to their imaginations.

*Fourth.* Recapitulation and practical lessons.† The Bible to be prized as God's word, and read, that we may obtain true wisdom. God to be acknowledged and revered as the Creator of all things.

## LESSON II.

THE WORK OF THE FIRST DAY OF CREATION.—

GEN. I. 3—5.

Text—Genesis i. 9.

*First.* What was created? Light: it was good, perfect, and beautiful. God divided it from the darkness,—called it day, and the darkness night. Necessary that light should first be created, that things might be visible.

*Second.* The manner in which this was done. God spake the word, and that light appeared which

\* The remarks in short sketches must necessarily be general. Teachers must however remember that the children must arrive at truth by the consideration of the facts—it is only by being particular and minute, that children become interested.

† The value of the application will chiefly depend upon the children making it themselves; this exercises their judgment, and prepares them to read the Scriptures with profit.



has shone ever since our earth was created. Contrast this with the time and pains which man must take even to make the smallest thing, that the children may form some conception of the wonderful power of the Almighty. Lead them also to observe how simply this sublime fact is told. When man performs what he thinks a great action, how many pages will the description fill,—but this wonderful creation of light is told in a few words.

*Third.* The application. What other kind of darkness is there? The darkness of the mind; spiritual darkness; the darkness of sin. Who brought light into the world? Who can enlighten the darkness of our souls? All is dark, till God shines within. But he will shine, and say, Let there be light, if we earnestly pray to him.

### LESSON III.

THE WORK OF THE SECOND DAY.—GEN. I. 6—8.

Text—Psalm xix. 1.

*First.* What was created? A firmament; that is, the air which surrounds our earth, which we breathe, and without which neither animals nor vegetables could live.

*Second.* The use of the firmament—to divide the waters which were upon the earth, from the

waters above which are formed into clouds and vapours. The air upholds these and separates them from the waters on the earth.

*Third.* The manner in which this was done. God spake the word, and gave the command, but more than this ; we are told also, that he made the firmament. Carefully impress upon the children what is so carefully set before us in the Bible, that nothing makes itself.

*Fourth.* Recapitulation and practical lesson. When we breathe the fresh air, and see the clouds floating over our heads, let us recollect, *this is God's work*, how wonderful it is, how fitted for our wants !

## LESSON IV.

THE WORK OF THE THIRD DAY.—GEN. I. 9—13.

Text—Psalm civ. 24.

*First.* Consider the state of the earth at the opening of the third day. It was covered with water, but there was a firmament separating the waters upon the earth from the clouds and vapours.

*Second.* The two-fold work of this day, first the gathering of the waters together forming seas, when the dry land appeared ; then clothing the land with vegetation. The three great classes of vegetables specified : grass—including all corns ; herbs—which

are the smaller plants ; and trees. The children should give examples of each.

*Third.* The law that was to provide for a continuance of vegetation. God appointed that each plant should produce its own seed, so that a succession was ensured.

*Fourth.* The manner of creation. God gave the command for their production ; but more than that, we learn from Gen. ii. 4, 5, that he made every plant before it was in the earth : nothing can make itself : and God saw that it was good. Everything was perfect when it came out of the Almighty's hands.

*Fifth.* Repetition and application. Talk of the beauty, variety, use, and wonderful structure of plants, which all proclaim the wisdom and goodness of the Creator.

## LESSON V.

THE WORK OF THE FOURTH DAY.—GEN. I. 14—19.

Text—Jer. xxxii. 17.

*First.* What was created ? The sun, and moon, and stars. Where are they seen ? What do they appear like ?

*Second.* The law given to them by the Almighty. The sun was to rule the day, to give light and warmth : the moon and stars to rule the night, that there

might not be total darkness. They were also to regulate the seasons, days, and years. Lead the children to see how they do this.

*Third.* The manner of creation. God spake the word. He also *made* the lights : gave the law that was to govern them, and pronounced them good.

*Fourth.* Lead the children to notice the wise appointment of God : in the day with its light and warmth to cheer us, and to enable us to fulfil our duties, and in the night fitted for repose : if it were all day we might be inclined to put off taking repose till our health failed : if it were all night, how could we employ ourselves. Again, how wisely are the seasons arranged, regulated by the course of the sun. The winter, like the night, is the season of repose to vegetables and to many animals, and thus their strength and vigour is recruited. In the spring, as in the morning, they shoot forth refreshed with new life. In the summer they ripen, and attain to their degree of perfection. In the autumn comes the harvest. Excite the children's observations on these points, and call upon them to praise that God who not only created everything by his great power, but rules them all in wisdom and love.

## LESSON VI.

WORK OF THE FIFTH DAY.—GEN. I. 19—23.

Text—Rev. iv. 11.

*First.* What was created ? First, the inhabitants of the seas, and birds who inhabit the air : whales are especially distinguished.

*Second.* The manner of creation as before. God not only gave the command that these creatures should be, but we are told also that he made them, and pronounced them good.

*Third.* The law he gave to insure their continuance, that they should be fruitful and multiply ; and this because He blessed them.

*Fourth.* The lesson. To refer all that we see in nature to God. He has fitted some creatures to live in the water, some in the air, some on the land. He has fixed where everything should be, and made them accordingly ; and we should recollect that the constant supply of birds and fish is owing to his blessing.

## LESSON VII.

WORK OF THE SIXTH DAY.—GEN. I. 24, 25.

Text—Psalm cxiv. 9.

*First.* Draw the children's attention at this step to the half-tenanted state of the world: the seas occupied with fish, and the air with birds; but the fields yet without creatures. What is now created? Three kinds of animals belonging to the earth: cattle or domestic animals: creeping things as reptiles, and the smaller animals. See Lev. xi. 29, 30; and beasts or wild animals.

*Second.* The manner of creation as before: the command given, but the fact that God made them, also asserted.

*Third.* The earth is now furnished with animals and vegetables, all made by God, and governed by his laws. All show forth his praise; all should be received as his gifts.

## LESSON VIII.

THE FORMATION OF MAN IN THE IMAGE OF GOD.—

GEN. I. 26—28.

Text—Gen. i. 27.

*First.* Man was created by God: in the image and likeness of God; a being, pure, holy, upright,

and perfectly happy. Lead the children to the consideration of what a different creature man was when he came from the hands of the Almighty to what he is now.

*Second.* Observe the change of manner. When man is created, who could "us" mean? None but God the Son, and God the Holy Ghost, could be so associated with God the Father. The work proposed: "Let us make man." Then we are told it is executed: man is made in the image of God.

*Third.* The law and blessing. God blesses his new creation; ordains that he shall be fruitful: gives him the earth for his abode, and dominion over all. This alone can account for man's power over all animals, even over those so much larger and greater in power than himself.

*Fourth.* The lesson. What we make we consider our own. We are made by God; we are his. We are not our own, though we often think so. We ought to obey, serve, and love our Creator.

## LESSON IX.

### THE FORMATION OF BODY AND SOUL.—GEN. II. 7.

Text—Psalm c. 3.

Lead the children to observe the great power exhibited by God in making such a body as ours, out

of *dust*. How wonderful that from dust should be formed what can see, smell, talk, &c. If you enter into particulars, and appeal to the children, they will be interested in this subject.

Consider, secondly, the origin of the soul—the breath of the Almighty. How different to that of the body.

*Lesson.* Whilst we thank God for giving us such a body : we ought to learn a lesson of humility from the consideration that it was formed of dust, and also take care that we do not bestow more pains and thought on our perishing bodies than on our immortal souls, spending our time and thoughts principally in adorning and feeding the former, and neglecting to seek that food which nourishes, and those graces that adorn the soul. When teachers endeavour to throw light on any truth by a simile, they should lead the children to trace the analogy between the material and the spiritual: they are interested in such exercises, and it leads them to grasp the truth.

## LESSON X.

### THE BEAUTIFUL ORDER AND PERFECTION OF CREATION.—GEN. I.

*Text*—Psalm civ. 24.

Let the children recapitulate the order in which everything was created : then, find out the reason



for the particular order, and admire the wisdom it manifests. First light, without which all must be confusion ; then the separation of the waters, the firmament dividing them : those upon the earth gathered together in their channels, that the dry land might appear : this is immediately clothed with vegetation, that food may be ready for the animals when called into existence : the great luminaries are then formed to regulate the times and seasons, that bring to perfection vegetables ; all then is ready for animals, when fish, birds, and beasts, are created ; lastly, man, who is to govern them, and to reflect the image of his Creator on the earth, is formed with powers to comprehend the wonderful work of creation, and a tongue to praise the Maker. All was *very good*. Nothing wanting—nothing defective—all beautiful—all created at the best time.

*Lesson.* How should this history excite us to praise and adore the almighty Creator, our heavenly Father ? What a lesson do we learn from him that all things should be done in order.

## LESSON XI.

THE APPOINTMENT OF THE SABBATH.—GEN. II. 1—3.

Text—Lev. xix. 30.

The Sabbath is God's appointment—observe also the time—as soon as man is created. The seventh

day is especially blessed by God, and sanctified or set apart for holy purposes.

The lesson this teaches us—as God has set it apart for holy purposes, we must also do so. God has made it holy, and we must keep it holy ; He has blessed it, and therefore in a right observance of it, we may look for a blessing : it will then be to us a happy as well as a holy day. The subject should be applied to the children ; they should be asked how they keep it—how they regard it—what they look for on the sabbath. Point out to them that on this day we are required both publicly and privately to worship the Lord. And set before them the mercy and wisdom of the appointment—our bodies need rest, and our souls need a day especially devoted to their benefit.

## LESSON XII.

MAN'S FIRST RESIDENCE AND EMPLOYMENT.—GEN.

II. 8, 9, 15.

Text—Prov. xii. 11. first clause.

The great object of this lesson should be to shew the children that man in a state of happiness had work appointed him, and lead them to draw the inference that happiness does not consist in idleness, but in active discharge of duty. Man was first

placed in a garden where he would have opportunity of seeing and admiring God's works.

### LESSON XIII.

THE COMMAND GIVEN TO MAN IN PARADISE.—GEN.

II. 16, 17.

Text—1 John iii. 4, latter clause.

*First.* Let the children observe the clearness, positiveness, and justness of the command given—"Thou shalt not eat." There could be no doubt about the command. Observe also, only *one* tree was withheld, of all the others they might freely eat.

*Second.* Point out that in giving this command, God placed our first parents in a state of trial ; the consequence of failure was clearly set before them.

*Third.* Lead the children from this to see what sin is—the breaking or transgressing God's law. There would have been no harm in eating of the tree, if it had not been forbidden. Lead them to see that all sin is the same, it is transgressing God's commandment. See the idea worked out in the First Lesson on Scripture Prints.

## LESSON XIV.

THE TEMPTATION AND FALL.—GEN. III. 1—6.

Text—James i. 15.

The great object in this lesson should be to lead the children to see how subtilly the devil tempted Eve, and to make them feel that he works in the same way in us—and that Eve fell because she listened to him, instead of simply attending to the word of God. First, Satan begins by endeavouring to infuse a doubt—when that succeeds, for the woman does not faithfully repeat God's command, he proceeds to a direct lie. Eve was tempted through her sight, the fruit was pleasant to the eyes—through her appetite, it was good for food—through her pride and ambition, Satan promised that they should be as gods. Eve listened to the Devil, and fell. Our blessed Lord, when similarly tempted, kept to the word of God and triumphed. The application is evident.

## LESSON XV.

THE TRIAL AND CONDUCT OF THE ACCUSED.—

GEN. III. 8, 13.

Text—Prov. xxviii. 13.

Lead the children to observe the effects of the fall, in the sinful nature now evident in Adam and

Eve. When God calls them to account, instead of confessing their sin, they commit two faults—they endeavour to justify themselves, and to cast the blame on others. In applying this, appeal to the children's consciences and make them feel how constantly they act in a similar manner—how quick they are in finding excuses for themselves, how ready to accuse others.

## LESSON XVI.

THE FIRST PROMISE OF THE MESSIAH.—GEN.

III. 14, 15.

Text—Gen. iii. 15.

Lead the children to observe the different manner in which the Almighty treats the tempter and the tempted. He asks him no questions, but immediately passes sentence upon him. This sentence consists of two parts. First, there was an external mark of God's abhorrence of the act set on the animal whose form the Devil assumed. Secondly, there was the prophecy that the seed of the woman (that is, the blessed Saviour) should bruise the serpent's head, that is, destroy his power; though this was to be through suffering, his heel was to be bruised. Lead the children to see the fulfilment of this prophecy, and to feel the extreme love of God

in providing a remedy for the recovery of man as soon as he fell. The first Adam brought death into the world : the second, the Lord Jesus, brought life. We inherit death through the first ; we may attain life through the second.

### LESSON XVII.

THE SENTENCE PASSED ON ADAM AND EVE.—

GEN. III. 16—19.

Text—Eccles. xii. 7.

The chief point to work out in this lesson is, that labour, pain, and sorrow is now the lot of man—we learn the cause from scripture. Let the children prove it by their own experience :—every thing they wear, the food they eat, the dwellings they live in—all cause labour ; the acquiring knowledge is a labour ; no good is accomplished without labour, either of the head or hands ; the earth has been cursed, and weeds spring up now of themselves—but we must cultivate the ground to make it yield useful crops. Sorrow, and pain, and sickness, were part of the punishment, and this was especially to be the woman's lot. She is also to be in subjection to man. How had sin changed the aspect of that world which had been pronounced very good. Man's life was now to be spent in toil, and to dust he was to return. What havoc ~~has~~ sin made—how we should then hate sin, and pray to be delivered from it !

## LESSON XVIII.

ADAM AND EVE DRIVEN OUT OF PARADISE.—

GEN. III. 21—24.

Text—Rom. v. 12.

Endeavour to form in the children's minds a picture of the immense change that had taken place in the condition of our first parents. No longer in a beautiful garden, surrounded by all that could contribute to their pleasure and happiness, holding constant communion with God as their best friend, without pain, sorrow, or trouble. Now they are driven forth to wander they know not whither; their path beset with thorns and thistles. Evil passions had not only entered their own breasts, but they saw the animals under their influence. Sin brought every trouble into the world. What then should we most hate? Observe, God clothed them in the skins of animals; from whence we infer, that he then commanded animals to be offered up in sacrifice as a type of the Saviour he had promised.

## LESSON XIX.

THE SACRIFICES OF CAIN AND ABEL.—GEN. IV. 3—5.

Text—John xiv. 6.

Ask the children what had entered into the world? What Adam had become? Whom do children re-

seemble? If Adam had become a sinner, what would his children be, for the Bible tells us his children were born in his likeness; (See Gen. v. 3.) and not as at first, created in the image of God. Thus bring the children first to the point, that we are all born in sin, and corrupt in our natures; which truth fix in their minds by simultaneous repetition. Secondly, draw from them that God is holy, that he hates sin, that nothing that is unholy can stand in his sight. How then can we approach him? He has appointed a way—what is it? Their text is the answer; Jesus Christ is the way. He is the Lamb that taketh away sin. Having brought them to the apprehension of these two truths,—that we are sinners, and that we can only approach a holy God by a Saviour,—read the account of the sacrifices of Cain and Abel. Question the children as to the difference of the offerings, what was implied by both, also the manner in which they were received by God. Lead them to find out why one was accepted and one rejected. Both came as worshippers of God, but Cain came in pride and self-will. Abel came as a humble sinner in the way appointed by God, offering a lamb, the type of Christ. The application is obvious.



## LESSON XX.

THE MURDER OF ABEL.—GEN. IV, 6—8, 12.

Text—1 John iii. 10.

In this lesson you should appeal much to the children's consciences, and lead them to see the steps of sin, as shown in Cain's history. Ask them how they feel when a brother or companion is preferred before them ; when his conduct is approved and theirs condemned. Ask them if when envy and anger rise in their hearts, they do not feel uncomfortable, and find something within them that reproaches them. This is God speaking to them by their consciences. So He did to Cain, but his evil passions prevented him listening ; then God left him, and he lifted up his hand against his brother, and became the first murderer. In application tell the children that if they do not listen to the voice of conscience, but do what they know is wrong, and give way to angry feelings, God will leave them to their own devices, and they will sin. Point out to them the dreadful consequence of indulging envy and hatred ; and dwell upon the enormity of murder.

## LESSON XXI.

THE UNGODLY RACE OF CAIN.—GEN. IV. 16—24.

Text—Matt. xvi. 26, first clause.

*First.* Lead the children to see that Cain went from the presence of God. He lived without God in the world. Sin always drives us away from God. Adam hid himself when he sinned. Jonah fled from God, and Cain goes from the presence of the Lord.

*Second.* The character of Cain's descendants—clever, skilful, powerful; but one thing they lacked, they had no religion, not one follower of God.

*Third.* Let the children observe that what they sought they obtained, success in the world; but how would they be prepared for the next?

By application ask—Whom are they prepared to serve? The Scriptures declare the impossibility of serving two masters.

## LESSON XXII.

THE FAMILY OF SETH, THE PEOPLE OF GOD.—GEN. V.

Text—Matt. vi. 24, last clause.

Having read the chapter, let the children first remark what is said of all the descendants of Seth,

and then select those of whom more particular mention is made. Methuselah is recorded as the oldest man who ever lived. Dwell on the character of Enoch and his reward, and on that of Noah. Then lead them to compare the two races of men—those who serve God, and those who serve mammon. Men have always been divided into two classes. The application of the lesson should be—the question to which class they belong, or wish to belong.

### LESSON XXIII.

THE SPREAD OF WICKEDNESS.—GEN. VI. 1—7.

Text—1 Cor. xv. 33.

*First.* Lead the children to consider the exceeding sinfulness of man, every imagination evil and that continually, and also the cause of this great spread of wickedness. The Lord's people formed marriages with Cain's evil race, and became corrupted.

*Second.* Let them consider what they learn of God from this Scripture. That he sees everything, and knows all our thoughts, that he cannot endure sin, but will punish it; yet that he is long-suffering, and that his spirit long strives with man. One hundred and twenty years did he preach to them by Noah. The application to the children should be, the danger and sin of choosing bad companions.

## LESSON XXIV.

THE BUILDING OF THE ARK.—GEN. VI. 13—16.

Text—Prov. xiv. 26.

The endeavour in this lesson should be, to make the children realise the stupendous size of the ark, and the miracle that such a building could float on the water. It was four hundred feet long, seventy-five wide, forty-five high. To form an idea of this they should compare its size with that of their school-room. It was large enough to hold as much as thirteen of our largest ships could. It was marvellous that such a stupendous building could float on the waters; it was miraculous that Noah could build it, but he was instructed by the Almighty.

*Second.* By considering for what purpose the ark was built, they may be led to say of what it is a type. What are we all? What is the wages of sin? How can we escape eternal death? What refuge is offered to us? How is the ark like Christ? Of what then is the ark a type?

The lesson is obvious: we are warned of a coming destruction, and that it is only in Christ that we can be safe. Have we sought safety in him?

## LESSON XXV.

THE FILLING THE ARK.—GEN. VII. 1—9, 13—16.

Text—1 Pet. i. 5. “KEPT BY THE POWER OF GOD.”

The points to which the children's attention should be drawn, are,

*First.* The persons who entered the ark—Righteous Noah and his family—eight souls—the animals. Why seven clean and two unclean?

*Second.* The astonishing fact that all animals, savage as well as tame, birds as well as beasts, should unresistingly enter the ark and live together in peace. By dwelling on this point, the children will see that it must have been the almighty power of God that brought them together, and made them continue together in harmony.

*Third.* When all had entered, it was God that shut them in, and they were safe; kept by the power of God.

## LESSON XXVI.

THE DELUGE.—GEN. VII. 10—12, 17—24.

Text—Psalm ix. 17.

*First.* The immediate cause of the deluge. The fountains of the great deep were broken up, and the

windows of heaven were opened. From above and below, the waters of destruction rushed in.

*Second.* The time—forty days was the flood upon the earth; and one hundred and fifty days the water prevailed upon the earth.

*Third.* The effects—all the mountains and hills were covered, nothing to be seen but an expanse of water; every thing that had life, man and beast destroyed. Help the children to picture to themselves this awful scene, and to think how they all must have felt who had mocked at Noah's warnings and preaching, and gone on eating and drinking till the deep poured forth its waters, and torrents descended from above. Let them think of that one bright spot in the midst of desolation. Noah and his family borne up in the ark on the face of the waters—kept by the power of God. When you have thus endeavoured vividly to picture to the children the awful punishment of the antediluvians and the preservation afforded by the ark; lead them to think of the end of the wicked, and the safety of those who have fled to Christ for salvation.

## LESSON XXVII.

THE ASSUAGING OF THE WATERS, AND NOAH'S QUITTING THE ARK.—GEN. VIII.

Text—James i. 3.

The facts to be established in the children's minds, are—that the waters prevailed for nearly half a year,

and that they then began to subside, but more than another half year elapsed before the earth was in a state for man to inhabit it ; that God effected this by sending a wind. Noah's plan for ascertaining the state of the earth so beautifully and simply told—the children should remark that it was every seventh day that a bird was sent forth—a clear proof that the Sabbath was then observed, for there was no other reason for computing by seven days. Noah however, waited God's time, and as he had shut him in, so he bade him go forth. Noah then, though his stock of animals was so small, offered a costly thank-offering to the gracious God who had preserved him. Noah's conduct affords a valuable practical lesson. To his faith he added patience—he waited the Lord's time—to his patience, love and gratitude.

### LESSON XXVIII & XXIX.

GOD'S COMMANDS—LAWS AND COVENANT WITH NOAH  
ON ENTERING THE NEW WORLD.—GEN. VIII.  
20—22 : IX. 1—17.

Text—Psalm l. 10.

*First.* Commands and directions. Noah by God's blessing was to be fruitful, and God's command was that he should *replenish the earth*. God gives man dominion over all animals, (this is the

secret of his power over them) they are delivered into his hands, and as well as vegetables are to form his food, but a command is annexed—he is not to eat the blood—that was a type of the Redeemer's blood. The punishment for murder is fixed by God.

The practical lessons—God has given us power over animals ; we must take care not to abuse it—he has given them to us for our food, let us receive it with gratitude.

#### THE SECOND LESSON TO BE ON THE COVENANT.

*First.* The children should understand what a covenant is—it is between two parties—in this, God covenants or promises never to destroy the world again by water, but that seed time and harvest, with the seasons, shall never fail.

*Second.* The token of the covenant. Lead the children to consider the beauty of the rainbow as a natural object, and view it spiritually as a token of God's mercy, the seal of his promise.

### LESSON XXX.

THE BUILDING OF THE TOWER OF BABEL AND DISPERSION OF MANKIND.—GEN. XI. 1—9.

Text—Prov. xxi. 30.

The lesson in Scripture Prints will afford hints for this subject.



## LESSON XXXI.

THE CALL OF ABRAHAM.—GEN. XII. 1—5.

Text—Heb. xi. 1.

The Bible records this as a great instance of faith ; therefore Abraham's example of faith should be the chief point of the lesson. That the children may form some idea of it, dwell upon the command and the sacrifice it involved. He was to go from his father's home, give up his relations and country ; all that made him happy and comfortable, and to go he knew not whither, Heb. xi. 8. But God promised him that he should become a great nation, and though old and childless, he believed and obeyed.

*Second.* Speak of God's object in calling Abraham. To make of him a great nation. This is the origin of the Israelites or Jewish nation—who were to be separated from all other people, and to preserve the worship of the true God.

*Application.*—We should endeavour to follow Abraham's example of faith and obedience ; he believed what God told him, and immediately obeyed. We have God's written word in which are his commands ; let us seek the help of the Holy Spirit that like the patriarch we may believe and obey. There are many things we shall be called upon to give up if we would live godly lives.

## LESSON XXXII.

THE SEPARATION OF ABRAM AND LOT.—GEN.

XIII. 1—13.

Text—Psalm cxxxiii. 1, or Rom. xii. 21.

The principal point in this subject, is Abram's desire and mode of establishing peace, giving up his own right as the elder and uncle, seeking not his own, but being ready to make any sacrifice to secure peace and harmony. Enforce this beautiful reason ; "We be brethren," and dwell upon the completeness of the offer. Verse 9.

An incidental point in the lesson should be, that large possessions often become the cause of contention. By application, question the children as to their own conduct. Are they like the generous Abram, ready to give up their own right, or like the selfish Lot, do they take the best for themselves.

## LESSON XXXIII.

THE DESTRUCTION OF SODOM AND GOMORRAH, AND  
THE PRESERVATION OF LOT.—GEN. XIX. 15—29.

Text—Rom. xi. 22.

Lead the children in this history, which you must connect with the previous subject, to see the effects

of the different conduct of Abram and Lot. The former was blessed of God, and dwelled in peace. The latter, actuated only by selfish and worldly motives, chose to dwell with the ungodly, and reaped the consequence. The Lord utterly destroyed the wicked cities, but he remembered Abraham's prayer, and delivered Lot from the destruction. We have here an example of the vengeance of God and his mercy.

#### LESSON XXXIV.

ABRAHAM OFFERING UP ISAAC.—GEN. XXII. 1—14.

Text—Psalm cxix. 69.

The lesson on the Scripture Print will afford hints for this subject.

#### LESSON XXXV.

THE PROMISE TO ABRAHAM.—GEN. XXII. 15—18.

Text—John i. 29, latter clause.

Explain to the children the nature of the promises made to Abraham ; the first part temporal, the second spiritual. The Saviour was to spring from Abraham's family, and in him all nations are blessed. Call upon them to say when the Saviour was first promised ? What was then said of him ? he was to

destroy the power of the devil. What more do they here learn : that he is to spring from Abraham, and prove a blessing to all nations. Do they wish this Saviour to prove a blessing to them : they must diligently seek him.

## LESSON XXXVI.

REBEKAH CHOSEN TO BE WIFE OF ISAAC.—GEN.

XXIV. 1—60.

Text—Col. iii. 22.

This beautiful history will furnish you with an excellent opportunity of setting before the children the example of a faithful devoted servant. The points in the conduct of Abraham's servant to be observed are his carefulness in not promising more than he can perform, his diligence in executing his master's wishes—his disregard of his own wants ;—but, above all, his seeking help and direction from above, and his thanksgiving when it was vouchsafed. The character of the servant should form the chief point of the lesson ; but observe also, Abraham's anxiety, that his son should not marry an ungodly person ; and also, the proof Rebekah gave of her amiable disposition in her readiness to offer water to the servant and his camels.

## LESSON XXXVII.

THE MEETING OF ISAAC AND REBEKAH.—GEN.

XXIV. 61—67.

Text—1 Tim. ii. 9, first clause.

*First.* Dwell on Isaac's evening employment—meditation and communion with his God in the solitude of the fields. He was in a fit spirit to receive the blessing which God was about to bestow upon him.

*Second.* Observe Rebekah's conduct ; her respect to her future husband : she alights to meet him ; her modesty ; she attires herself in a veil. Two most important features in the female character are here displayed, respectful submission and modesty : this, with Isaac's piety, will form good subjects for practical application.

## LESSON XXXVIII.

ESAU SELLING HIS BIRTHRIGHT.—GEN. XXV. 27—34.

Text—Gal. vi. 8.

The Teacher will, of course, keep up the chain of history by just mentioning intervening events, as in this instance, the birth of Jacob and Esau.

The great object of this lesson should be to lead the children to observe, that for a present momentary gratification, Esau was content to relinquish the promises of God connected with his birthright. When we seek worldly pleasures at the expense of our spiritual welfare, and indulge in any sin, we sow to the flesh, and of the flesh shall reap corruption. Lead the children also to see the justice of God. Esau sold his birthright, and no repentance could recover the privileges he had despised. Jacob took advantage of his brother's weakness, and he lost his brother's affection—he too was punished.

### LESSON XXXIX.

THE PROMISE TO ISAAC.—GEN. XXVI. 1—5.

Text—Gen. xxvi. 4, last clause. “IN THY SEED,” &c.

Let the children arrange the blessings promised under two heads. First—Temporal. Determine what these were, and how fulfilled. Second—Spiritual. The chief point of the lesson should be, the renewal of the promise of the Messiah—first made to Adam—then to Abraham—now to Isaac. Fix this chain in their minds. The application should arise from the promise and prophecy having been fulfilled. Christ the promised seed is now offered as a blessing to all. Do they receive him as a blessing: this might lead to much interesting conversation.

Endeavour always to address yourself to the consciences of the children, but with the most affectionate tenderness and love. If they perceive that the Saviour is precious to you, this will do more to win them to him than any exhortation. If you love Christ, you will have a tender love for his little ones; and, if you are called upon to chastise any of them, it will be evident that it is a grief to you, and not a pleasurable indulgence of anger.

## LESSON XL.

JACOB BLESSED.—GEN. XXVII. 1—29.

Text—Psalm xxxvii. 5.

Let the children observe that Rebekah and Jacob were right in desiring and expecting the promised blessing, but wrong in the means they used to obtain it. Instead of leaving the Almighty to work his own purpose, they used lying and deceit to bring it to pass. Let them know that both mother and son severely suffered for their sin, and refer again to this fact when you come to Jacob, driven in consequence from his happy home, never again to gladden his mother's eyes. The lesson especially to be drawn from this history, is, that we should never use improper or sinful means to obtain even a good thing, or to do any good. A most important lesson to impress on the mind; as many hold, that a good motive justifies a bad act.

## LESSON XLI.

ESAU'S DISAPPOINTMENT AND ANGER.—GEN. XXVII.

30—45.

Text—Heb. ii. 3, first clause.

Those who undervalue their spiritual blessings, cannot wonder that they should be withdrawn. What a scene of despair will that death-bed be, when God's offers have been slighted, and the world and its pleasures chosen instead of Christ.

## LESSON XLII.

JACOB'S VISION AND GOD'S PROMISE.—GEN. XXVIII.

10—22.

Text—John xiv. 6.<sup>1</sup>

We have here the promise of the Saviour renewed to Jacob: the vision presents also a clear type or representation of the nature and office of Jesus. It is a type which the children may easily be led to understand. Christ united heaven and earth in his two natures, of God and man; he is also like a ladder, for by him alone can our prayers, praises, and thanksgivings, reach God the Father, and it is by him that all mercies flow down upon us.



## LESSON XLIII.

JACOB'S RESIDENCE WITH LABAN.—GEN. XXIX.

Text—Job iv. 8.

Narrate the history as much as possible in Scripture language ; and lead the children to picture to themselves the scene. The heat of the day, the flocks gathered around a well covered by a stone, the beautiful Rachel come to tend her father's sheep. Jacob's kindness and affection. The scene is most interesting and characteristic of primitive simplicity. Lead the children to see in the history the retributive justice of God. Jacob had been a deceiver, and now in his turn he is deceived. Point out to them also his fault in taking two wives, which was visited by its punishment in the constant dissensions it occasioned in his family.

## LESSON XLIV.

JACOB'S RESIDENCE WITH LABAN.—GEN. XXX.

Text—Prov. x. 22.

Narrate the story, and lead the children to observe how the Lord was with Jacob, and made by his blessing all he did to prosper. Lead them to under-

stand the agreement between Laban and Jacob concerning the speckled and spotted cattle, and Jacob's motive for making the agreement, and to see that Jacob had nothing but what he had gained honestly.

*Application.* The favour which God graciously showed Jacob in increasing his store, should encourage us to seek his blessing upon our industry, rather than place too much dependence upon relatives.

### LESSON XLV.

THE RECONCILIATION OF JACOB AND ESAU.—GEN.

XXXIII. 1—16.

Text—Rom. xii. 21.

See Lesson on Scripture Prints.

### LESSON XLVI.

JOSEPH CAST INTO A PIT.—GEN. XXXVII.

Text—James iii. 16.

See Lesson on Scripture Prints.

### LESSON XLVII.

THE CONDUCT OF JOSEPH AS A SERVANT.—GEN. XXXIX.

Text—1 Pet. ii. 18, 19.

The first point is, the steady faithfulness Joseph, in every trust committed to him, and his

resisting temptation. The second, that the Lord's blessing was with him, and gave him favour with those in authority over him. Let the children compare Joseph with Daniel, whose histories were so similar.

### LESSON XLVIII.

JOSEPH RECEIVES THE HOMAGE OF HIS BRETHREN.—

GEN. XLII. 1—6.

Text—Numb. xxiii. 19.

See Lesson on Scripture Prints.

### LESSON XLIX.

JOSEPH'S FORGIVENESS OF HIS BRETHREN.—GEN.

XLV. 1—15.

Text—Luke xvii. 3, 4.

See Lesson on Scripture Prints.

### LESSON L.

JACOB'S SETTLEMENT IN EGYPT.—GEN. XLVI.

Text—Psalm xvi. 5.

The points to be dwelt on in this narration, are, First, God's cheering promise to the aged patriarch. Secondly, The names of the sons of Jacob, should

be fixed in the children's memories. Thirdly, The number of souls that went into Egypt. Their reception by Pharaoh, and settlement in the land of Goshen.

## LESSON LI.

JOSEPH'S FILIAL AFFECTION.—GEN. XLVII. 11, 12.

Text—Eph. vi. 2.

*First.* Lead the children to consider the position that Joseph occupied—next in rank to the king; that the government of Egypt had been committed to him, so that he must have had abundance of occupation. He had also been long away from Jacob, and had children of his own; but neither his elevation, nor his occupation, nor his separation, nor the new claims upon his affection, had weakened his love to his good old father, or prevented him from attending to his wants and comforts. How affecting is their first interview. What consideration he shows for the well-being of his parent and his brethren.

*Second.* In Joseph you can present to the children a beautiful example of an affectionate son for their imitation. Excite their affections by the consideration of how much they owe their parents, both father and mother, and encourage the desire in return, of administering to their comfort, and, if necessary, providing for their wants in their old age. This

hope should be a great stimulus to their exertions when young.

## LESSON LII.

JACOB'S DEATHBED.—GEN. XLIX.

Text—Heb. ix. 27.

*First.* Speak of the solemn scene of a death-bed. Endeavour to make the children realize it. The oldest, like Jacob must be brought to this, and the youngest know not how soon ; and after death will come the judgment.

*Second.* Consider what Jacob did in his dying hour : he blessed the two sons of Joseph, and his own sons, and prophesied by the Spirit of God what would be their future condition. He also charged them to carry his bones to his family burying-place in the land of Canaan, in full reliance upon the promise of God that his descendants should possess the land.

*Third.* Observe Jacob's state of mind—his calmness. What enabled him to meet death so calmly ? He was at peace with God. Observe his faith, he believed that God would fulfil his word. See Gen. xlviii. 21.

## LESSON LIII.

MOSES SAVED BY PHARAOH'S DAUGHTER.—EXOD.

II. 1—9.

Text—Heb. xi. 23.

Supply the connecting links of the history by mentioning the facts recorded in Exodus i. Then dwell upon the over-ruling providence of the Almighty, in making Pharaoh's daughter the instrument of saving Moses, who was to deliver the Israelites from their Egyptian bondage. The story is beautifully told. Read the account in Exod. ii. Dwell upon the mother's faith in committing her infant to the waters in an ark of bulrushes, in spite of the tyrant's decree : God touched the heart of Pharaoh's daughter by the tears of the babe, and provided even that his own mother should be his nurse. What a proof is the whole story of all working together for good to those who trust in the Lord.

See the sketch on the Scripture Print.

## LESSON LIV.

MOSES' EDUCATION—ALSO HIS REASON FOR LEAVING  
PHARAOH'S COURT.—EXOD. II. 9, 10. ACTS VII.  
20, 21. HEB. XI. 24—27.

Text—Col. iii. 2.

*First.* We have here another proof how wonderfully the Lord causes all things to work together for the good of his people, and the accomplishment of his purposes of love : it was in Pharaoh's court that Moses gained the wisdom and learning that prepared him to be the ruler and law-giver of the Israelites.

*Second.* Let the children observe, how great was his sacrifice for religion. He gave up the honour of being considered the son of Pharaoh's daughter, and all the pleasures that wealth, power, and honour, could bestow. For what was he content to make so great a sacrifice ? To suffer affliction and reproach with the people of God. What led him to make this choice ? Faith. He believed God, that the riches he had in store for him were infinitely superior to all that the world could offer.

*Third.* Application. If, like Moses, we cast in

\* The questions introduced in these sketches are not intended to be those given to the children, but to help to bring the subject vividly before the Teachers' minds.

our lot with God's people, and seek first the kingdom of heaven, we shall be blessed of God here and hereafter.

## LESSON LV.

THE BURNING BUSH.—EXOD. III. 1—6.

Text—Matt. xvi. 18, part.

*First.* Make the children clearly understand this wonderful miracle—the bush, burning with fire, yet unconsumed. The angel of the Lord ; Jesus Christ being in the midst of it.

*Second.* Bring them to an understanding of what this represented or typified. The bush is the Church—that is, the people of God : the fire, persecutions, they are afflicted, persecuted, cast down, but not destroyed. Why ? God, the Saviour, is with his Church, and has promised that the gates of hell shall not prevail against it : for Christ is in the midst of it. Afflictions are sent to purify it.

*Third.* Application. Do we belong to God's people ? if so, though we may suffer persecution, though we may be cast down, we shall not be utterly destroyed. This is the chief lesson, but the verses present another important one. Wherever God manifests his presence, is holy ground. Moses is instructed to put off his shoes. When we approach to God, when we enter his courts, we should care-



fully prepare ourselves, and see that by outward reverence and inward devotion we prove ourselves true worshippers. We should pray to God to prepare our hearts by the inspiration of his Holy Spirit, that we may not rush into his courts with unholy thoughts. It is for want of such preparation that so many frequent the house of God with little profit.

### LESSON LVI.

MOSES' COMMISSION.—EXOD. III. 7—IV. 17.

Text—2 Cor. v. 20.

*First.* Lead the children to see that Moses received his commission from God. He was to go in the name of Jehovah. "I AM hath sent me."

*Second.* Observe how unwilling Moses was to undertake the work ; it was mighty and perilous, and he looked too much to himself.

*Third.* Observe the means God condescended to use to encourage him : his rod became the instrument of working miracles ; his brother Aaron is to accompany him as his spokesman.

*Application.* Moses was appointed to a special work, but we should consider also God's ministers as his ambassadors, and receive their message as sent by the King of kings through them.

## LESSON LVII.

THE CONDITION OF THE ISRAELITES IN EGYPT.—

EXOD. II. 23—25 : V. 4—19.

Text—John viii. 34.

*First.* Lead the children to see the grievous bondage of the Israelites in Egypt; how hard they laboured in making bricks, and building; but the more bitter their lives became, the more they multiplied—Exod. i. 9—14: when Moses interfered, their labour was increased.

*Second.* Let the children see the fulfilment of God's word in his prophecy to Abraham, and in the type of the burning-bush.

*Third.* Application. The state of the Israelites represents the state of the unconverted; they are in bondage to sin and Satan. God only can deliver them. But if they cry to him, he will. Have we besought the Lord to deliver us?

## LESSON LVIII.

THE WATERS TURNED INTO BLOOD.—EXOD. VII.

19—21.

Text—Exod. xv. 11.

*First.* You must make this lesson interesting to the children, by dwelling on the fact, and making

them picture to themselves what would be the effect of having the Thames turned into blood, with the fish dying, and producing a dreadful stench.

*Second.* This history shows the power of God, and how he can make our very blessings become punishments.

### LESSON LIX.

THE PLAGUE OF FROGS, LICE, AND FLIES.—EX. VIII.

Text—Prov. xxix. 1.

*First.* Read over the account of each plague : question the children particularly with the view of showing to them how insignificant are the instruments by which the Almighty often effects great purposes. Lead them also to observe the rebellious heart of Pharaoh.

### LESSON LX.

THE PLAGUES OF MURRAIN OF BEASTS, OF BOILS,  
AND BLAINS, AND OF HAIL.—EXOD. IX.

Text—Prov. xxix. 1.

*First.* Read the account of each plague, and let the children have a clear idea of the nature of the punishment, and then lead them to remark how the Lord visited all that belonged to the Egyptians with

a curse. Their food, animals, and vegetables, all bore marks of his power and indignation, but worst of all to bear, was the visitation on their own persons.

*Second.* Lead them to remark how long-suffering the Lord was even to Pharaoh, and how greatly he provoked God by hardening his heart immediately after the punishment was removed at the prayer of Moses.

## LESSON LXI.

THE PLAGUES OF LOCUSTS AND DARKNESS.—EXOD. X.

Text—1 John i. 5.

*First.* Describe to the children what a locust is like: it is a large grasshopper: these insects come in such vast swarms that the air is darkened by them: they are very voracious, devouring vegetation, so that a country that before their arrival might have been as a fruitful garden, is often left without even a blade of grass. How small the instrument sent as a scourge by the Almighty, yet how great the destruction! Try and make the children picture to themselves this total darkness: no one could occupy themselves. What an awful token it was of God's displeasure; but his people had light—what a proof of his power—sending darkness and light just as he pleases. Apply this spiritually.

## LESSON LXII.

THE DESTRUCTION OF THE FIRST-BORN OF THE  
EGYPTIANS.—EXOD. XII. 29, 30.

Text—1 Cor. x. 11.

Lead the children to conceive the scene of distress that ensued when the Lord sent his destroying angel, who carried death into every Egyptian house, smiting the first-born of rich and poor alike, and also of animals. What a night of horrors : how awful the cry of distress in the darkness of midnight. In this history we behold the punishment of those who continue to harden themselves against the Lord. Let us take warning.

## LESSON LXIII.

THE INSTITUTION OF THE PASSOVER.—EXOD. XII.

1—28.

Text—John i. 29.

Call upon the children after reading the account to them to tell you the directions respecting the pass-over, and explain to them their typical import. A lamb, without blemish or spot, a type of Jesus, who was wholly without sin : the lamb was to be killed, representing the death of Christ, and his blood that

cleanseth from all sin : it was to be eaten ; we must meditate upon Christ, receiving him into our hearts. Unleavened bread to be taken with it ; leaven represents hypocrisy and sin ; these must be put away. Bitter herbs are a type of repentance and sorrow for sin ; we must mourn for our sins, which caused Jesus such suffering. Nothing must be left of the lamb : this was because, in that hot country, it immediately became corrupt, and then it could not represent Jesus, whose soul was holy, and whose body was raised from the grave before corruption took place. This feast was called the Passover, because it was instituted when God sent out an angel to destroy the first-born of Egypt, and passed over every house that had the blood of the lamb on the door-posts. So at the last day, when Christ comes to judge the world, those only will be saved, who are washed in the blood of Christ.

## LESSON LXIV.

THE ISRAELITES LEAVE EGYPT WITH RICHES, GUIDED  
BY THE PILLAR OF CLOUD AND FIRE.—EXOD.  
XII. 31—41 : XIII. 20—22.

Text—Isaiah xxx. 21.

Lead the children to draw from this history the truth, that God has the disposal of all hearts. The Israelites, though slaves to the Egyptians, went out

of their country laden with their riches. The Israelites had to journey through the wilderness. See that the children understand what a wilderness is, and the necessity of having a guide to direct them. The Lord went before them in a pillar of cloud by day, and fire by night.

*Application.* In our journey through life we need a guide. Christ will lead us by his Spirit, if we earnestly seek his help by prayer, and by studying his word, that we may be instructed in his will.

## LESSON LXV.

### THE CROSSING THE RED SEA.—EXOD. XIV.

Text—Exod. xiv. 14.

Endeavour to make the children picture to themselves the perilous situation of the Israelites. The sea before them, behind them Pharaoh and his host. Hedged in on all sides, no arm but that of omnipotence could save them, but the Lord made a path for them through the sea, and by faith they passed the Red Sea, as by dry land; the waves as a wall on each side of them. Lead the children to picture out this scene. The Israelites crossed in faith, but when Pharaoh assayed to follow, he and all his hosts were drowned.

*Application.* When we walk by faith looking to the Lord Jesus, we are safe.

## LESSON LXVI.

THE ISRAELITES FED WITH MANNA.—EXOD. XVI.

Text—John vi. 58.

First consider the history, and then what it typifies. The children of Israel in the wilderness are fed with bread from heaven called manna. So the souls of Christians are fed by the true bread, Jesus Christ who came from heaven. Every day must the Israelites go out to gather the manna. So every day we must come to Christ for spiritual food.

## LESSON LXVII.

THE ISRAELITES MURMUR FOR WATER.—EXOD. XVII.

1—7.

Text—1 Cor. x. 4.

As manna is a type of Jesus Christ the food of our souls, so is the water obtained from the rock, a type of Christ, whose blood cleanseth from all sin. Direct the children's observation to the effects of water. What are its effects on a drooping plant? It is quite new life to it. So Christ is like water; his Spirit is a life-giving power within us. How does water act on anything defiled? It cleanses. So Christ cleanses our souls from the defilement of sin. The consideration of natural objects may thus help to the perception of spiritual truths.



## LESSON LXVIII.

THE CIRCUMSTANCES ATTENDING THE GIVING OF THE  
COMMANDMENT.—EXOD. XIX.

Text—Psalm cxix. 35, first clause.

The law was delivered with solemn and terrific majesty. The people were to be sanctified. The outward purification of water represented that inward preparation of the heart, that fits us for keeping the commandments. Bounds were to be set round the mountain, to keep off the people, and impress them with a sense of the awful majesty and purity of the Almighty, and their own sinfulness. How impressive was the sight when the Lord descended in a cloud, the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness, with thunderings, lightnings, and the noise of the trumpets, so exceeding loud that they all trembled. How awful must have been the scene. What does it teach? The holiness and majesty of God; the necessity of a mediator between God and man; that it is no slight matter to sin against commandments delivered in so terrific and awful a manner, and written on tables of stone.

## LESSON LXIX.

THE COMMANDMENTS.—EXOD. XX. 1—17.

Text—Rom. xiii. 10, last clause, Love, &amp;c.

Let the children repeat the commandments, and lead them to observe that the four first relate to their duty to God, the six last to their duty to man. Will they be able from merely knowing these commandments to keep them? No; God must write them on their hearts, must give them the desire to do his will, and this he has promised to do. We cannot have a better prayer than that we use when repeating the commandments in the communion-service: in which we seek for mercy for our past failures and help to enable us to keep God's commandments in future.

## LESSON LXX.

THE TABERNACLE—ITS ERECTION AND FURNITURE.—

EXOD. XXV—XXVII.

Text—Lev. xix. 30.

Observe first, that the Lord only accepted what was *freely* offered. The spoils of the Egyptian supplied the materials. See that the children clearly understand what a tabernacle is,—a kind of tent

which could be moved and pitched at pleasure. The children will understand why at this time the Israelites required such a sanctuary. Endeavour next to convey by the help of prints and explanations, a clear idea of the form, dimensions, and parts of the tabernacle. First, its court, where the people worshipped, in which was the altar of burnt-offering, and the brazen laver. At the west end of the court was what was called the tabernacle, it had four coverings ; and was divided into two parts—one called the Holy Place, into which only the priests entered, and which contained the altar of incense, the table of shew-bread, and the golden-candlestick ; the other part was smaller, and separated by a veil, it was called the Holy of Holies, and in it were deposited the ark of the covenant, with the golden pot of manna, Aaron's rod, and a copy of the law of Moses. Here the high-priest entered once a year, with the blood of the paschal lamb. What were the Israelites taught by all this ? How far sin had separated us from God. But when Christ died, the veil that divided the Holy of Holies from the Holy Place was rent, to show that he had made a way for his people through his flesh, into the Holy of Holies, the type of heaven ; where he now is making intercession for them. The furniture of the tabernacle also conveyed some typical lesson. The ark was a chest that contained the two tables of the law ; it had a covering of massive gold at the top, called the mercy-seat. At each end

were two cherubims, leaning over with expanded wings. It was here that the Divine presence was made visible. No doubt this was a type of Christ, who has kept the law for us, and who is the mercy-seat, where God vouchsafes to meet us. In the Holy Place was the table of shew-bread, and the golden candlestick ; types also of Christ, who in his ordinances furnishes us with food for our souls, and by his Spirit and his word, light to guide us. The altar of incense represents the continual intercession of Jesus Christ ; his merits alone make our persons and services acceptable to God the Father. In the court where the people worshipped, was the brazen altar, on which was offered the sacrifices that typified the offering of Jesus Christ, and taught that without shedding of blood there was no remission of sin. The laver was a vessel to contain water ; here the priests washed their hands and feet whenever they went in to minister ; showing the holiness that God requires, in those who draw near to him. The truths which the Jews were taught by types and shadows, are more plainly revealed to us in the New Testament. We are without excuse, if we do not seek to know them.

## LESSON LXXI.

THE TABERNACLE—ITS MINISTERS AND SERVICE.—  
EXOD. XXVIII—XXX.

Text—Mal. ii. 7.

The garments of the high priest we are told, Exod. xxviii. 2, were for glory and for beauty ; not only to distinguish him above the people and excite in them respect for his office, but also as a type of the holiness and righteousness with which Jesus Christ, our great High Priest, was clad as with a garment. The most remarkable ornament of the dress was the breast-plate, which you should describe to the children. As Aaron was to bear the names of the children of Israel in his breast-plate upon his heart, as a memorial before the Lord ; so does our great High Priest bear on his heart all the names of the saints, and presents them and their offerings with acceptance to God. On the mitre was engraven “Holiness unto the Lord.” Which teaches us what must be the character of all who approach the Lord. Round the skirt of the robe were golden bells and pomegranates embroidered. The sound gave notice to the people when the high priest went into the holy place to burn incense, that they might then commence their devotions. We have an High Priest, who ever liveth to make intercession for us.

The great object of these two lessons should be,

to lead the children more fully to understand and appreciate the work of the Lord Jesus Christ : the atoning sacrifice by which he has opened the kingdom of heaven to all believers ; his constant intercession, by which he makes our persons and services acceptable ; his righteousness, in which we must be clad ; the food and the light that he has provided for our souls ; all these blessings he offers to us freely.

## LESSON LXXII.

THE SPIES SENT TO VIEW THE PROMISED LAND.—

NUMB. XIII. XIV.

Text—Heb. iii. 19.

*First.* Acquaint the children with the history ; the promise that God would bring the Israelites into a land flowing with milk and honey ; (Exod. xxiii. 2, 3.) their sending twelve spies when they arrived on its borders, to view it ; their evil report, and its effect in sowing in the people the spirit of discontent and unbelief ; the punishment this drew down upon them.

*Second.* Lead the children to determine in what respects the Israelites were guilty. After all that the Almighty had done for them, they disbelieved his promise and forgot his power. They saw the difficulties before them, and overlooked the faithfulness and power of their covenant God. Though

he had brought them out of the land of bondage with an outstretched arm, though he had fed them in the wilderness with bread from heaven, and brought water out of the stony rock, yet they again provoked the Almighty by their rebellious unbelief, and in consequence they never entered the promised land, but all perished in the wilderness.

*Third.* By application lead the children to consider how we can act as the Israelites of old. God has promised us a place of rest, a heavenly Canaan. Strait is the way to it, and narrow is the gate ; a powerful enemy opposes our entrance, and we have no strength in ourselves ; but Christ has taken possession of it for his people, and we have only to believe and follow Him who is the way.

### LESSON LXXIII.

#### THE BRAZEN SERPENT.—NUMB. XXI. 4—9.

Text—John iii. 14, 15.

After reading or simply narrating the history, your endeavour should be to bring forcibly and clearly before the children, the type. The Israelites were diseased, bitten by fiery serpents, whose venom caused the death of their bodies. We are all diseased, but it is a disease of the soul, sin ; the poison of the old serpent, the devil ; and the consequence is, eternal death. A cure for the Israelites is proclaimed by God ; a brazen serpent is lifted up on a

pole, and all who look at it are made whole ; (they could not tell how,) they do not reason, but believe and obey. Are we left worse off than the Israelites ? No ; the Son of God has been lifted up, and all, however diseased, who look unto Him, shall not perish, but have eternal life.

### LESSÓN LXXIV.

THE ISRAELITES CROSSING JORDAN AND ENTERING  
THE LAND OF CANAAN.—JOSH. III.

Text—Heb. ii. 9, last clause.

When the children of Israel had finished their forty years' wanderings in the wilderness, they came to the river Jordan, which separated them from the land of rest. Let the children trace the resemblance to this history in that of every Christian. The world is a wilderness, Christ is our Guide by his word and his Spirit ; he is the bread of life for our spiritual support, and the Rock that yields water for our cleansing. We must all pass the stream of death, before we enter into our rest. How did the Israelites cross Jordan ? The priests bore the ark, and when it arrived at the brink of the river, the waters divided, and the Israelites passed over. So Christ has passed the stream of death, he has tasted death for us, and is gone to prepare a place for his people, and will come again to receive them.



## HINTS FOR LESSONS ON THE COMMANDMENTS.

*First.* What is the truth declared? That there is but one God. What do we know of Him? That He made everything, and preserves everything; that He knows all things, every thought of our heart as well as our actions; that He will judge us for all we do; that He is a God of love. And what is the great proof of this? That He gave us his own Son to die for us. What is our duty? To love God with all our heart and soul, and strength; to serve Him, to obey Him, to put our trust in Him, to fear offending Him, to seek to worship Him, to know Him. How shall we be enabled to do this? By the assistance of His Holy Spirit. How shall we obtain the help of the Holy Spirit? By seeking it diligently in prayer.

*Second.* In this commandment we are forbidden to make any representation of God. We are not only not to make any idol and to worship it as if it were God, but we are not to make any representation of God by image or picture to help us in our

devotions. Nothing of this kind can bring us nearer to God. He is a Spirit, and it is by reading diligently His holy word, that we shall learn to know Him, and be helped in our prayers. We must bow down to nothing but to God himself. He is a jealous God, and will not allow this honour to any but himself.

*Third.* When is this command broken? Not only by all swearing and profane language, but whenever we use the name of God in a light manner, or read or pray irreverently. We should never utter the name of God without serious thought, and due respect. God will judge us for our words as well as for our actions. For every idle word we shall have to give account, how much more for lightly using the name and word of God.

*Fourth.* What are we told to remember? How can we keep the Sabbath holy? We are to do no work, not absolutely necessary. We are to give this day to the care of our souls. It is the Lord's day, and we are to worship Him in His house, to read His word, and sing His praise. We are not to spend our time in idle talk or play. What does Sabbath mean? Why is it so called? God rested from His work of creation on this day, and commands us to rest. And where shall we rest from all work? In heaven. What event do we celebrate beside God resting from His work of creation on the Sabbath-day? Christ rising from the dead. What work had he accomplished? The work of our salvation.

*Fifth.* What duty does this commandment teach? What is added to this command? A promise. This shows how God observes children's conduct towards their parents and that He is pleased with those that obey them. What is your duty to your parents? Not only to love and obey them, but to treat them with respect, to honour them. Children should be often questioned on their performance of this duty, and led to see how much they owe to their parents. This command extends to all those who are in authority over them.

*Sixth.* What does this command teach? What is it that leads to murder? Quarrelling, strife, envy, hatred, covetousness, evil passions. Then what must we strive against, and who does the Bible tell us God considers as a murderer? Whoever hateth his brother. We must be careful not to give way to anger, or hatred, for God looketh at the heart, and sees not only our actions but our feelings.

*Seventh.* This is a crime that little children are not tempted to commit, but they must recollect that God has not called us to uncleanness, but unto holiness; that every indelicate and every indecent word is hateful in God's sight, pollutes us, and grieves His Holy Spirit. It is contrary to holiness. We should be very watchful over our thoughts, our words, and actions, and be sure if we take pleasure in anything unclean, we are guilty of sin.

*Eighth.* What does this command teach us? That we are not to take anything that does not be-

long to us. If we take anything, however small, that does not belong to us, we are thieving. If anything belongs to our parents or relations, we must not take it, till they give it to us, otherwise it is thieving : we must not take anything, even for a time, that does not belong to us, intending to return it : this is thieving. We must be very sure a thing is our own before we make use of it. We must not take any thing of food, pick the bread, taste anything without leave : this is thieving.

*Ninth.* When do we bear false witness ? When we say anything not strictly true of another. When children tell tales of each other, accuse each other, &c. And what leads to this ? Unkind feelings sometimes ; when they envy one another, they say things that are not strictly true : when they are angry or in a passion, they often break this command ; and when they indulge in hatred or ill-will, they first think ill, and then speak ill.

*Tenth.* What is meant by not to covet ? Not to desire. What does this command teach us ? Not only that we should not take anything that belongs to our neighbour, but that we must not allow ourselves even to wish for it. If we were very careful never to wish for anything that does not belong to us, we should be kept from a great many sins. What feeling could lead us to keep all these commands ? Love. Love is the fulfilling of the law. Occupy one or two lessons in leading the children to see that if they had love to God, they would not break the first,

second, third, and fourth commandments ; and if they had love to man, they would fulfil the fifth, sixth, seventh, eighth, ninth, and tenth. Lead them to see in the consideration of each commandment that they are guilty, and have need of God's mercy to forgive them ; also that they are weak, and need the help of His Holy Spirit to incline their hearts to keep His law ; so lead them to look back at the past, and seek pardon ; and forward, and seek help. They will then sing with the understanding, " Lord have mercy upon us, and incline our hearts to keep this law."

## THE FOURTH STEP OF RELIGIOUS INSTRUCTION.

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At this step, the higher faculties of the children's minds, as judgment and reflection, should be called into exercise. Having also become acquainted with the first principles of religion, in studying the histories of the Bible: they may now, with profit, be presented in a more condensed form, and the formularies of our religion be committed to memory; so that the knowledge that was scattered may be gathered together, arranged and laid up ready for use. With this view lessons are given on the Apostles' Creed, and the hints which furnished the teacher with information for carrying them on, are given in the following pages. The children should also, at this stage, regularly read the Bible, and to suggest a plan for scriptural instruction, a lesson on one of our Lord's miracles is added: it is the first of a series of lessons on the miracles shortly to be published.

The habit of learning Scripture perfectly, and applying it correctly, should also be carefully encouraged.

### THE APOSTLES' CREED.

So called, because it contains the doctrines believed and taught by the Apostles. Creed means belief; it comes from the Latin word '*credo*, I believe.'

"I believe." What do we here declare? What is meant by "I believe?" This might be made clear to the children, by leading them to perceive the difference between *knowing* and *believing*. Let them tell you things that they can say they know. Thus they know that they are at school. That the sun is shining, or not; that they hear you speak. By a number of examples, they may be led to perceive, that whatever comes under the cognizance of their senses, they may be said to *know*. They would not say, 'I believe the fire is warm;' but 'I know it is warm.' Next draw from them what they may be more properly said to believe. Question them about some events. What dreadful events once happened to the city of London? Did they see the fire? How can they tell it happened? They have been told; and what did they do when they were told? They *believed*. Let them name some country. How do they know there is such a country? They believe it, because they are told. Let them then tell you things that they

know, and things that they believe, and explain the difference between knowing and believing. Do they believe all things that are told them. When do they believe? When they can depend upon the truth of the person who tells them. The things they profess to believe in the Apostles' creed, they believe on the authority of God—they are truths in his word, which he has revealed to us; and whatever God tells us we must believe, whether we understand or not, because God is truth, and in Him is no darkness at all.

“I believe in God.” Where can we learn what God is? In his word. We must believe in him as he is there revealed to us. Endeavour with the utmost reverence to give the children some idea of what we mean by God. A Spirit, without beginning or end, self-existent, the source of every thing, filling time and space; but above all, make them feel that He is incomprehensible, past finding out. That it is our duty to believe in God, is proved by the following texts, which the children must learn. “Believe in the Lord your God, so shall ye be established.” 2 Chron. xx. 20. “There is no God beside me.” Isaiah xlv. 5. “Unto thee it was shewed, that thou mightest know that the Lord he is God, there is none else beside him.” Deut. iv. 35, or 39.

“The Father.” By this we mean that He is the origin of every thing. The great cause of all that exists; He is our Father by creation, He made us. He is our Father by redemption, He redeemed us by the blood of his dear Son; He is also in an especial



manner the Father of our Lord Jesus Christ. Texts to be learnt—"Have we not all one Father, hath not one God created us?" Mal. ii. 10. "Thou, O Lord, art our Father, thy name is from everlasting." Isa. lxiii. 16; also 1 Cor. viii. 6.

"Almighty." Having all power. God not only knows all things, but he can do all things. Many have been called mighty and powerful, but their might they received from God, of Him alone can it be said, that He is Almighty, that is, able to do all things; mighty to accomplish all that He wills, mighty to overcome everything that is opposed to him. Texts—"The Lord appeared to Abraham, and said unto him, I am the Almighty God." Gen. xvii. 1. "With God all things are possible." Matt. xix. 26. "Behold I am the Lord God of all flesh; is there anything too hard for me." Jer. xxxii. 27.

"Maker of heaven and earth." Ask the children where they can prove this from? Question them upon the creation. "The Lord spake and it was done." What is it to create? What was the order of creation? What was the character of all that God created? Texts to be learnt. "In the beginning God created the heaven and the earth." Gen. i. 1. "Hearken unto me, O Jacob and Israel, my called; I am he: I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together." Isaiah xlviii. 12, 13.

The lessons on each clause should be summed up with a practical application. Warn the children that when they repeat the belief, they should not utter mere words, without attaching any meaning to them, or being influenced by them. Call upon them when they say, "I believe," &c., to think who it is whom they say they believe, and what he is. Do you believe him to be God? He is then ever-present, his eye ever upon you. We are his creatures, and we owe him strict obedience. Do you believe him to be your Father? how merciful in Him to allow us to approach Him as a Father—let us love him as such. Do you believe Him to be Almighty? How worse than foolish then, to oppose His will. Let us fear no evil while we trust in *one* that has all power over every thing. Do we believe that He made all things? All things then are His—we are His servants, and should receive all we enjoy as His gift.

The children should learn the texts quite perfectly, and be taught to apply them as follows. Prove from the Bible that we are called upon to believe in God—that there is only one God—none other—that He is the Father Almighty, and has made everything.

"And in Jesus Christ His only Son our Lord."

I believe, is understood. We are led here to consider our Saviour: 1st. As to his name, Jesus Christ. 2nd. As to his generation, He is the only Son of God. 3rd. As to his dominion, He is our Lord.—1st. His name—Jesus is particularly his name, Christ expresses his title or office—Jesus is

the same as Joshua. The first person of this name was the son of Nun, who led the Israelites into the promised land ; his name was Oshea, which signifies Saviour. Moses added to it Jah, one of the titles of God, and made it (see Numb. xiii. 16.) Joshua, which signified that he was the person by whom God would save his people, a type of our blessed Lord. Joshua in the New Testament is called Jesus, Acts vii. 45 ; Heb. iv. 8. Jesus means God the Saviour ; God delivered the Israelites by Joshua, but Jesus saves us by himself, Matt. i. 21. He is Emmanuel, God with us. Matt. i. 23. We believe then in him as God the Saviour. How is he a Saviour, and from what does he save us ? He saves us from the punishment due to our sins—he gave his life a ransom for us. He saves us also from the dominion of sin. What did the angels proclaim at his birth ? Luke ii. 11, 14. We were at enmity with God, but He came to reconcile us by the blood of His cross, so making peace. What then do we profess when we say, I believe in Jesus ? We believe in him as God our Saviour, who has obtained salvation for us, and reconciled us to God. What feelings should such a confession excite within us ? A holy love and desire to do his will.

Texts to be learnt : John xiv. 1. " Ye believe in God, believe also in me." Matt. i. 21. " Thou shalt call his name Jesus, for he shall save his people from their sins : " ' Christ.' Messiah and Christ both mean the same—anointed. John i. 41. The Jews

anointed whatever was set apart for a holy purpose. The oil was a type of the Holy Spirit, and the person anointed was considered as set apart by the Holy Spirit for a sacred office. The Jews anointed their prophets, priests, and kings: see 1 Kings xix. 15, 16; Exod. xxviii. 41. Jesus was the only person who held all these three offices, and he was anointed at his baptism by a visible descent of the Holy Ghost upon him, and is *declared* to have been so anointed, Acts x. 38.

As a *Prophet*. The office of a prophet is twofold: to foretell future events, and to instruct the people in the ways of righteousness; the mission of Jesus is declared by Isaiah lxi. 1. and Jesus fulfilled the prophecy by proclaiming the will of God and the way of salvation. What duty do we owe him as our prophet? To look for the fulfilment of his predictions, and to receive him as our teacher with an obedient heart.

*Priest*. He is proclaimed as our priest, Heb. iv. 14. The great work of the High Priest was to make atonement for sin. Jesus offered up himself, at once the priest and the sacrifice—the lamb that taketh away the sin of the world. He also has entered into heaven for us, and ever liveth there to make intercession for us. What then is our duty? To bring our sins with penitential sorrow to him, that they may be washed out in his blood; and to look to him to make our prayers and praises and our services acceptable to God the Father.

*King.* He was proclaimed king at his birth by the wise men, Matt. ii. 2, 11, he entered Jerusalem a king, fulfilling the prophecy of Zech. ix. 9. He was proclaimed king at his crucifixion, by the superscription on his cross, Matt. xxvii. 37. What is our duty as subjects? We owe him obedience. We should desire that his kingdom may speedily come; for he is to reign over all the world. All the kingdoms of this *world shall* become the kingdoms of Christ, Rev. xi. 15. Where are we taught to pray for the coming of his kingdom?

Texts: "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord," Luke ii. 11. "The woman saith unto him, I know that Messiah will come which is called Christ, when he is come he will teach us all things," John iv. 25.

"*His only Son.*" As we confess Jesus to be Christ, so we must confess him to be the Son of God, the two truths are inseparably connected. See John i. 14; xix. 27; xx. 31; vi. 69. This the Jews believed, Matt. xxvi. 63. In the second Psalm he is spoken of as the Son of God and as Christ. In this clause of the creed we speak of his divine nature. He is "God of God" begotten, not made as we were, this is a subject far beyond our comprehension, and we simply believe that Jesus Christ is the only begotten Son of God, because the Bible tells us so. *We* are sons by adoption when God gives us a new nature, but *Jesus Christ* is of the same nature and essence as God the Father, being one with him,

John x. 30. It is necessary to believe in the Divine nature of Christ; for could we trust our salvation to him, were he not God? Could the death of mere man atone for the sins of the whole world and satisfy the justice of an infinite God? No! we are redeemed with precious blood—a price most costly. When we say, I believe in Jesus Christ the only Son of God, we should call to mind what a great Saviour we have; even the Son of the Most High God. It is our duty to honour and adore Jesus Christ as God.

Texts to be learnt: John iii. 16. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.” John xi. 27. “I believe that thou art the Christ, the Son of God, that should come into the world.”

(Let the children learn the texts very perfectly, and repeat them, always naming the chapter and verse.)

“*Our Lord.*” This expresses that he has dominion—and if we believe him to be the Son of God, then must we believe him to be Lord, or Ruler over all. So St. Paul says, Heb. iii. that “Moses was faithful as a servant, but Christ as a Son over his own house, whose house are we.” When the unbelieving Thomas was convinced that Christ was risen, he called him “My Lord and my God,” John xx. 28. He is the Lord of all creation which is the work of his hands, Col. i. 16, but he

is in an especial manner, *our* Lord by redemption and purchase. We are not our own, but bought with a price. What then? We should glorify God in our body and our spirit, 1 Cor. vi. 20. What are the practical lessons of which this confession should remind us? That we owe Christ obedience as our Lord; that we may trust all our concerns to him, for as he reigns over all, nothing can happen without his knowledge and permission, and he will cause all to work together for good to them that love him.

Texts to be learnt : Acts x. 36. " Preaching peace by Jesus Christ ; he is Lord of all."

" Who was conceived by the Holy Ghost."

To whom does this *who* refer? To Jesus Christ the Son of God, our Lord. What amazing condescension. What a wonderful mystery : the Son of God taking upon him our nature, and made man by the operation of the Holy Ghost. In our litany we call upon God to deliver us by the mystery of his holy incarnation, and his holy nativity. " The Word," that is, Jesus Christ, St. John says in the first chapter of his gospel, " was made flesh and dwelt among us." " Great is the mystery of godliness," says St. Paul, 1 Tim. iii. 16. " God manifest in the flesh." Heb. ii. 14. Christ was not born as we are ; we are born in sin. Psalm li. 5. God only can bring a clean thing out of an unclean, and this he did in the case of our Lord by the power of the Holy Ghost. Christ had a human soul and

body, and was like unto his brethren in all respects, sin only excepted. He had a holy nature, and led a sinless life. We are commanded to be holy as he is holy. It is only through the power of the Holy Ghost that we who are by nature unclean can become holy.

Texts to be learnt: Luke i. 35. "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore that holy thing which shall be born unto thee, shall be called the Son of God."

"Born of the Virgin Mary."

It was prophesied that the Messiah should be of the seed of the woman, Gen. iii. 15. That he should be born of a Virgin, Isaiah vii. 14. So in the fulness of time, Jesus Christ was born of the Virgin Mary. He who was the Lord of heaven condescended to unite the divine nature with the human, and became man. He came unto the world a helpless infant, and grew up into manhood. It was prophesied that he was to be of the family of David, and in Luke we learn that Mary was of that family. What a lesson of humility are we taught in the birth of our Saviour. Let us remember how low he stooped for our sakes.

Texts to be learnt: Isaiah vii. 14. "Behold a Virgin shall conceive and bear a son, and shall call his name Immanuel." Luke ii. 7. "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for him in the inn."



“Suffered under Pontius Pilate.”

Who suffered ? Jesus Christ, the only Son of God, our Lord. How wonderful must this appear, if we fully consider, that the Son of God should not only condescend to take upon him our nature, but to suffer for us in that nature, to humble himself even to the death of the cross. It was in his human nature that he suffered, the divine nature could not suffer, he suffered in his body and in his soul. What were the sufferings of his body ? He was scourged, a crown of thorns penetrated into his temples, his hands and feet were pierced with the nails, and his pain on the cross caused intolerable thirst. What were his mental sufferings ? That agony of spirit which caused him to sweat great drops of blood ; he wished, had it been possible, the bitter cup could have passed from him, but he submitted to his Father's will. He was mocked, scoffed and railed at, by his enemies ; deserted by his friends ; betrayed by one of the twelve ; denied by another ; and forsaken by all. And when he bore the load of our sins on the cross, how bitter must have been his anguish when he exclaimed, “My God, my God, why hast thou forsaken me !” How do these sufferings prove him to have been the Messiah ? See Acts iii. 18 ; xvii. 3. What was the first prophecy that declared the Saviour was to suffer ? Gen. iii. 15. By what types were the Jews taught this ? By the sacrifice of the paschal lamb ; by the brazen serpent. Which of the prophets most fully declared

this? Isaiah. See chap. liii, and lii. 14; also Psalm xxii. and lxix. How minutely and fully were all the sufferings of our Lord detailed beforehand!

Why did he thus suffer?

*First*—For our redemption: he made a full, perfect, and sufficient sacrifice for the sins of the whole world. A mere man could not have done this. See in Acts xx. 28, the price that was paid. Shall we not endeavour faithfully to serve Him who gave his life for us?

*Secondly*—Having suffered, he is also become a compassionate High Priest. See Heb. iv. 15.

*Thirdly*—He has left us an example how to behave under suffering.

“He suffered under Pontius Pilate.”

This marks the time—the sceptre had passed from Judah. It was under the dominion of Rome.

Most of this you may draw from the children by questions and references to Scripture; it is the substance of what they ought to know and understand, and of what they profess in their creed.

Text to be learnt: 1 Peter ii. 21. “Christ also suffered for us, leaving us an example that we should follow his steps.”

“Was crucified.”

*First.* What was crucifixion? The cross was formed of a straight piece of wood fixed in the earth, and another piece placed across,—the hands of the criminal were fastened by nails to the cross beam, and the feet to the upright one. There are two

things to be observed in this punishment,—it was one of extreme pain, and one of ignominy. Imagine what exquisite suffering it must have been to have such tender parts as the hands and the feet pierced with large nails. The agony was so great, that it produced intolerable thirst; and when our Saviour cried out, they gave him in mockery, vinegar to drink. It was also looked upon as a most disgraceful death, and was inflicted only on slaves. This was the painful ignominious death, which we believe that Jesus Christ endured. Why was he so crucified? In the first place he fulfilled types and prophecies; he was lifted up as the brazen serpent was, which he himself foretold in John xii. 32, and iii. 14; he was numbered with transgressors, (Isaiah liii. 12.) for he was crucified between two malefactors; he was delivered over to the Romans, that he might suffer crucifixion, for it was not a Jewish but a Roman punishment. John xviii. 31, 32.

*Secondly.* He bore the curse which is upon every one that continueth not in all things written in the law, being made a curse for us. Gal. iii. 13. When we repeat our belief that Christ was thus crucified, we should call to mind what he must have suffered, and be ready to crucify or put to death every lust and affection contrary to his holy will.

Text to be learnt: Acts ii. 23, “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”

“Dead.”

We also believe that Christ actually died as St. Paul affirms. Christ died for our sins according to the Scriptures. 1 Cor. xv. 3. As the lamb was slain, and the blood poured out,—so Christ our pas-sover is slain; and in the sacrament of the Lord’s Supper, we show forth his death till he come. His death was a voluntary one, he laid down his life. See John x. 18. When he gave up the ghost he cried with a *loud* voice, committing his spirit into his Father’s hands. This caused the centurion to acknowledge, “Truly this man was the Son of God.” All nature bore witness to the truth; the sun withdrew its light, the rocks were rent, the graves were opened, and the veil of the temple was rent in twain. Thus he finished the work of our salvation. Caiaphas, when High Priest, prophesied that one must die for the people. John xi. 50. Christ declares the same. John xii. 24. The Saviour died that we might live. How wonderful that any should neglect so great salvation, that any should turn away from such a Saviour. Remember, it is not enough to believe the fact, and repeat our creed, we must so believe that we love the Saviour. What is our case?

Text to be learnt: 1 Pet. iii. 18. “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the Spirit.

“And buried.”

When a separation took place between the human

soul and body of our blessed Saviour, the latter was laid in the grave. That he was to descend into the grave and remain there three days, was typified in Jonah being in the whale's belly, three days and three nights. It was prophesied also by Isaiah liii. 9. What made this most unlikely ? It was wonderful that he who was numbered with the transgressors, crucified between two malefactors, should yet make his grave with the rich. How did this happen ? Joseph of Arimathea, a rich man, and an honourable counsellor, besought the body of Pilate ; otherwise according to the custom of the Romans, the rites of sepulture was not allowed to those who were crucified. Pilate delivered to him the body, and he placed it in the tomb prepared for himself, wherein never man was laid. All honour was paid to the dead body of our Lord ; he was anointed beforehand by Mary, with very precious ointment ; Nicodemus and the Marys brought spices, and myrrh, and aloes, and wound him in a sheet. A stone was rolled over the door of the sepulchre, that it might be made fast, and a Roman guard appointed to watch. But vain is the arm of man, when opposed to the decrees of the Almighty. The very care that they took to prevent the body being stolen out of the grave, only furnishes additional proof that he must have been raised by the power of God.

John xix. 41, 42. " Now in the place where he was crucified was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus."

“ He descended into hell.”

In Psalm xvi. 10, we read the promise made to the Saviour, that his soul should not be left in hell ; and we learn from Acts ii. 31, that this prophecy was fulfilled in Christ ; when then our Saviour's human soul and body were separated at death, the soul went into a place called hell, in which it was prophesied it should not remain. We cannot suppose for a moment that he endured the torments of the damned, which are everlasting fire, and a worm (remorse of conscience) which never dieth. This could not belong to our spotless Saviour, but as we are told that he triumphed over principalities and powers in his death, and also that through death he destroyed him who had the power of death, we may believe that one object of his descent into hell, was a triumph over Satan in his kingdom. Thus he delivers us from fear, for we see that he has bruised the serpent's head. And as he performed all the conditions of a man whilst living, so did he undergo that of a dead one. When then we say we believe that he descended into hell, let us recollect that he triumphed over the powers of death and hell for us. Shall we be in league with those enemies over whom our Lord triumphed ? Shall we allow them to reign in our hearts ? No, if we believe that Christ has really bruised the serpent's head, let us pray that in like manner, he may be bruised in us.

Text to be learnt : Psalm xiv. 10. “ Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”

“The third day he rose again from the dead.”

We have here asserted the fact, and the time. What were these? To whom do they relate? Both were foretold in the Scripture. In the second Psalm we find it foretold that the kings of the earth should set themselves against the Lord's anointed, and this the apostles declared (Acts iv. 25.) was accomplished when Herod and Pontius Pilate with the Gentiles and Jews, conspired against Christ; they then crucified him, as had been foretold. The Lord had also said in the same Psalm, that he would laugh them to scorn, and would set his king upon his holy hill, declaring, “Thou art my Son, this day have I begotten thee;” so he did accordingly defeat his enemies by raising Jesus from the dead, who then as it were received life afresh, and so was said then to be begotten.

This prophecy is still more clear in Psalm xvi. 10, 11, and declared by St. Peter to refer to Christ, Acts ii. 31. Our Saviour also prophesied this himself, John ii. 19, and x. 17. This event was foretold also by types. Under the Levitical law, all the fruits of the land of Canaan were considered profane, none might eat them, till they were consecrated; and this was done at the feast of the first-fruits. Lev. xxiii. 10. One sheaf was brought to the priest, who lifted it up, waving it as an offering to the Lord, and being accepted, the whole was considered holy; this was done the day after the Passover. See allusion to this, Romans xi. 16. St.

Paul applies this type to Christ in 1 Cor. xv. 20, 23 : where, speaking of the resurrection, he calls him the first-fruits. The other type is that of Jonah : and in both, the time as well as the fact is specified. The sheaf was lifted up the day after the Passover,—Jonah was three days in the whale's belly. Our Saviour declared, if they destroyed the temple, that in three days he would raise it—speaking of his body. That Christ did rise from the dead, according to these types and prophecies, he furnished the most abundant evidence. Forty days did he show himself to his disciples. Acts i. 3. He showed himself to five hundred at once. 1 Cor. xiv. 6. He satisfied the unbelieving Thomas. John xx. 27, 28. He eat with them. See Acts x. 40, 41. Luke xxiv. 43.

We find the greatest importance attached by the disciples to the doctrine of the resurrection ; all their hopes were built upon it. See 1 Cor. xv. 17. 1 Pet. i. 3. What made it so important ? Christ had become our surety, he had undertaken to pay the penalty we had incurred. Now when a debt is paid, the prisoner is set free : we cannot then feel sure that our debt has been paid, our ransom accepted, unless we know that our surety was delivered from the prison of the grave. But blessed be God, we have full proof that he was raised. We believe that he was delivered a sacrifice for our offences, and was raised again for our justification. Rom. iv. 25. As Christ was raised by the power of God triumphing



over death and hell, as the first-fruits,—so will all his people being sanctified by him, be raised from the dead. How important then to see that we are really one of Christ's people. Remember that it is not enough that you believe the fact, that you repeat it in your creed,—do you really believe that Christ has paid the penalty of your sins? that he suffered and was accepted for you?

Texts to be learnt : “ Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.” Acts ii. 24. “ He rose again the third day, according to the Scriptures. 1 Cor. xv. 4.

“ He ascended into heaven.”

We should consider,—the person, the action, and the place. Who was the *person*? Jesus Christ, both God and man. How was he always in heaven? As God he is always present in heaven. How then was he at this time to be there? He was now to ascend in his human nature, the triumphant Saviour. What is the *action*? Ascending to heaven. This no man had done before. John iii. 13. In all things that are to happen to his people, Christ leads the way. He first enters heaven; He is the King of Glory, to whom the everlasting portals were opened, as described in Psalm xxiv, which we read on ascension-day. What was the *place*? Heaven; that holy place, where God has his dwelling. Heb. ix. 24. Secondly prove from the Scriptures, that the Messiah was to ascend. First it was typified when the

High Priest once a year entered into the Holy of Holies. Lev. xvi. 2, compared with Heb. ix. 11, 12. The Jews understood that the tabernacle signified the world, and the Holy of Holies heaven; wherefore as the High Priest, after he had slain the sacrifice, entered with the blood into the Holy of Holies, so the Messiah having offered up himself, entered into Heaven, there to appear in the presence of God for us. It was also prophesied by David in Psalm lxviii. 18; that the Messiah having conquered sin, death, and hell, was to ascend into the highest heavens, to receive the glorious gift of the Holy Spirit, now to be shed upon the Church. So it was predicted. How was it accomplished? In Acts we read, that our blessed Saviour really did ascend in the sight of his chosen apostles, and whilst they were gazing at him, a cloud received him out of their sight: he ascended in his human nature with the same soul and body with which he rose from the grave.

We believe then, that Jesus Christ, who, as God, was from all eternity present in *heaven*; forty days after he rose from the dead, ascended with his human body and soul into heaven. What encouragement does this fact afford to all true believers? He had promised that he would go and prepare a place for them in his Father's house, where are many mansions. Let us pray then, as our Collect teaches, that as we believe the Lord Jesus Christ to have ascended into the heavens, so we may also in heart

and mind thither ascend, and with him continually dwell. Texts to be learnt: Mark xvi. 19. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Eph. iv. 10. "He that descended, is the same also that ascended up far above all heavens, that he might fill all things."

"And sitteth on the right hand of God the Father Almighty."

We have here stated what we profess to believe of our ascended Lord; that he is seated at the right hand of God the Father Almighty. Was this predicted of the Messiah? It was typified in the history of Joseph, who was taken from a dungeon and exalted to be second in power, ruling for the king. It is foretold in Psalm cx. 1. and in Acts ii. 34. we learn that this relates to our Saviour. This was an honour that none but the Son enjoyed, not even the angels, see Heb. i. 13. In Mark xvi. 19. we learn that Jesus Christ did ascend and sat down in heaven at the right hand of God. St. Peter, in his first epistle, chapter iii. verse 22, asserts the same truth. But what is meant by being seated at the right hand of God? As the hand, especially the right hand, is the organ by which man executes his power, and performs his most important actions, so the right hand of God signifieth in Scripture the exercise of his great power; Christ is at the right hand of God, as a King to govern and execute his sovereign will. He is there also to dispense gifts to men. Sitting im-

plies continuance, and sovereignty, or dominion : we speak of a king being seated, or established on his throne. Christ is seated on his throne, where he must reign till he hath put all his enemies under his feet : he sits at the right hand of God, the Father Almighty, that God whom, at the beginning of the Creed, we professed to believe in—the omnipotent Jehovah. What are the practical lessons from this doctrine ?

*First.* If Christ is thus exalted to be a prince and a Saviour—to be our King—we owe him obedience, service, reverence, submission.

*Secondly.* What encouragement to his people to know, that Christ is at the right hand of God : that, if they sin, they have an advocate with the Father : that he ever liveth to make intercession for them : that whilst, as a man, he is touched with the feeling of our infirmities, and can compassionate all our miseries, as God, he is all powerful to save. Let us endeavour, when we pray, to realize to ourselves Christ at the right hand of God, and seek to put our cause into his hands, and in all our troubles to look to him for help. Stephen, when his enemies set upon him, looked up into the heavens : and saw Jesus at the right hand of God : how this sight strengthened his faith. Text to be learnt : Rom. viii. 34. It is Christ that died ; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

“ From thence he shall come to judge both the quick and the dead.”

We have seen, that it was *propheesied* that the Messiah was to come in humility, and to suffer for sin, and also, that this has been *fulfilled*; but it is as clearly predicted, that he is to return in glory, and this second advent remains to be accomplished. Before the flood, Enoch foretold that he should come with his saints to execute judgment, Jude 14. David saw him in a vision, coming in the clouds of heaven, Dan. vii. 13, 14. When he ascended, the angels comforted his disciples with the assurance, that he should come again in like manner, Acts i. 11. Jesus himself declared, that he should come again, John xiv. 3; Matt. xxvi. 64; the fact is foretold in numerous parts of Scripture, Rev. i. 7. We learn in Acts iii. 21, that the heaven must receive him till the time of restitution of all things, and in 1 Thess. iv. 16, that he shall descend from heaven with a shout, &c. "From thence"—that is, from heaven, to which he ascended, from thence he is to come. And for what purpose will He come the second time? We learn from Scripture, that there is a day of judgment, and that Christ is to be the judge; see Heb. ix. 27; Acts xvii. 31; John v. 22. What will be the nature of this judgment? see Jude 13, 14, 15; Eccles. xii. 14; 2 Cor. v. 10; Rom. ii. 16. What an awful day will that be, when all our secret thoughts and acts shall be revealed. Every one will then be rewarded according to his deeds, Matt. xvi. 27. Christ, in his office of judge, is described under various similitudes. He is the householder at the end of the harvest,

Matt. xiii. 24, 29, 30. He is the fisherman, saving the good fish, and casting the bad away, Matt. xiii. 47, 48. He is the shepherd, separating the sheep from the goats, Matt. xxv. 32, 33. And who are to be judged? "The quick and the dead." That is, all those who are in their graves, and the quick, those who will be alive on the earth at the coming of Christ. Though all will not die, all will be changed, 1 Cor. xv. 51, 52. What do we learn from this? That a day is coming in which we must all appear before the judgment-seat of God, where all that we have done or said, or thought, or felt, will be revealed. How awful will that day be; then will the wicked call upon the mountains to cover them. It is on this ground that St. Paul urges repentance, Acts xvii. 30, 31. But to them who have fled for refuge to Jesus Christ, it will be a blessed day: the hope of Christ's appearing is a comfort to such, 1 Thess. iv. 17, 18: it is their inducement to lead a godly life, Tit. ii. 11—13. If we really did believe in this awful judgment, could we go on living carelessly without God. Felix trembled when he heard of the judgment to come, but he put the warning from him. Let us, on the contrary, always bear it in mind, and prepare for it. Every night we ought to ask ourselves what account shall I have to give of this day at the judgment?

Verses to be learnt: 2 Cor. v. 10; Rom. ii. 16.

"I believe in the Holy Ghost."

Who is it that we declare that we believe in? "Ghost" means spirit: the term "Holy" is applied

to each person of the Trinity, but it is more especially appropriated to the Holy Spirit ; not only because he is holy in himself, but he is also the cause of holiness in us. What do we believe of the Holy Ghost ? To answer this, we should consider his *nature* and his *office*. We learn from the Holy Scriptures, that he is God ; because Christ was begotten by the Holy Ghost, therefore, he was called the Son of God (see Luke i. 32—35), which proves the Holy Ghost to be God. When Satan tempted Ananias to lie to the Holy Ghost, the Apostle said, “thou hast not lied unto men, but unto God.” Acts v. 3, 4, which proves the Holy Ghost to be God. In the 1 Cor. iii. 16, the saints are called the temple of God : in chapter vi. 19, the temple of the Holy Ghost ; therefore, the Holy Ghost is God. In many parts of the Bible, we are told that the prophets and evangelists spake as the Holy Ghost taught them ; see 2 Peter i. 21. In Acts iv. 24, 25, God is said to speak by David in Psalm ii : in Acts xxviii. 25, the Holy Ghost is said to speak by Esaias : in Heb. iii. 7, the ninety-fifth Psalm is quoted as the words of the Holy Ghost : but, in 2 Tim. iii. 16, we are told, that “all Scripture is given by inspiration of God ;” and, in Luke i. 68—70, we are told, that it is the Lord God of Israel that spake by the mouth of his holy prophets, which have been since the world began : therefore, the Holy Ghost is proved to be God. Again, the prophet Isaiah, in his sixth chapter, describes seeing the Lord of Hosts, and he spake to him, and sent him

with a message to his people, verses 9, 10 ; but, in Acts xxviii. 25—27, where this is mentioned, it is said, the Holy Ghost spake these words by Isaiah, therefore the Holy Ghost is God. Then again, at our baptism, we are equally baptized in the name of the Father, and the Son, and the Holy Ghost. In the benediction, we have the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. None but God would be so associated with God, and John declares the three bare record in heaven, 1 John v. 7. The Holy Ghost then is God. What is his office? First, he sanctifies, or sets apart for a holy purpose. St. Paul declares, that he was so sanctified by the Holy Ghost, Rom. xv. 16 ; see also Acts xx. 32, and Acts xiii. 2. Christ was anointed by the Holy Ghost for his office ; at his baptism the Spirit descended upon him in the form of a dove. He also sanctifies us by putting a spirit of holiness into us, 1 Cor. vi. 11. He is the revealer of the will of God : he has revealed it to the church at large by the Scriptures : he also reveals it to each individual, John xvi. 13. Without this teaching of the Spirit, we cannot understand the things of God, 1 Cor. ii. 11, 14. He regenerates us, John iii. 5. He is a witness for Christ in our hearts, John xv. 26, and chap. xvi. 14. Whilst Christ, by his sacrifice, obtained salvation for us, the Holy Spirit makes us willing to receive him as our Saviour : he softens our hard hearts, brings us penitent to the cross of the Redeemer, and sheds abroad the love of God in our



hearts, Rom. v. 5. Well may we exclaim, "What is man, O Lord! that thou art mindful of him." God gave his own Son for our redemption, and the Son humbled himself, even to the death upon the cross, and the Holy Spirit subdues our rebellious hearts, making us willing in the day of his power. What amazing love! and yet we can hear of it unmoved. When the Holy Spirit dwells in our hearts, he transforms them, and the fruits he produces within us are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. To teach us to understand the operation of the Holy Spirit, it is compared in the Bible to several natural objects, most frequently to *water*, which cleanses and fertilizes—to *wind* (John iii. 5—8), which bloweth where it listeth: the Holy Ghost is God, and his sovereign power is not to be directed by man; it is like wind, we cannot see him, but his effects are always visible and powerful. He is compared to *fire* (Matt. iii. 11), which purifies, warms, enlightens; also to *oil*, (1 John ii. 20, 27), which enlightens and softens. When we say, then, that we believe in the Holy Ghost, we assert, that we believe in him as God—we believe, that he is not only holy in himself, but the cause of all holiness in us; that he inspired the Apostles and Prophets; that he enlightens our understandings, and purifies our wills and affections.

Text to be learnt: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen. (2 Cor. xiii. 14.)

“The holy Catholic Church.”

What is a Church? This word is very differently used; sometimes it means the place where people assemble to worship God. 1 Cor. xi. 18. Sometimes it is different congregations of believers. Rom. xvi. 5. 1 Cor. xvi. 19. We read also of the Churches of different countries. 1 Cor. i. 2. Gal. i. 2, 22. Now as all the Churches established in different countries have all one and the same governor, Jesus Christ the Bishop of our souls, so the apostles comprehended them all under the name of the Church; by which name is understood all Christians, wherever dispersed, and to whatever particular Church they belong. But let us see what characterized the Church, so called by the apostles. It consisted of baptized persons, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread and in prayers. Acts ii. 42. To constitute a true Church then, the doctrines of the apostles must be held with the sacraments and prayers. This is the visible Church of Christ, all professing a right faith and practice; and this is all men can judge by. The Church is compared in Scripture to a field, in which grew wheat and tares together; (Matt. xiii. 24—30.) to a net which encloses of every kind of fish. Matt. xiii. 47. It is that vine, some branches of which bear no fruit, are cast off and burned. John xv. But in this visible Church are those united to Christ by a living faith; they form that Church for which Christ gave himself, and which

through the cleansing of his blood, has no spot or wrinkle, or blemish. Eph. v. 25—27. Against this, the gates of hell shall never prevail. Matt. xvi. 18. True believers are the stones of this building, fitly framed together by the Spirit of God, and knit together by love, built upon the foundation of the apostles, Jesus Christ being the chief corner stone. Eph. ii. 20. This Church is holy, washed by the blood of Christ, sanctified by his Spirit. It is Catholic or universal: that is, it is not confined to any country or any age.

Text to be learnt: Eph. v. 25, 26. "Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word; that he might present it to himself, a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

"The Communion of Saints."

What is meant by the term saints? Holy ones. The command of God to his people is, "Be ye holy, as I the Lord your God am holy." But what is holiness? When applied to things it means their being separated from common use, and applied to the service of God. Thus the Sabbath is a holy day, separated from the other days of the week for religious purposes. The Israelites were considered a holy people, separated from all other nations, and belonging to God, preserving His worship and oracles. How then did it apply to people? The

saints are true believers, separated from a world that lieth in wickedness, and giving themselves to God ; they form that holy Church of Christ, which he has purchased ; they are members of that body, and are nourished from the head. What is communion ? Fellowship or communion, is to be so united in interest, as to have things in common. The saints have the same baptism, admitted into the Church in the name of the Father, Son, and Holy Ghost ; they have the same spiritual food, even the body and blood of Christ ; they have the same hope of glory ; the same Spirit sanctifies them, the fruit in all will therefore be the same in quality, though not in degree. They are all in Christ, and the nearer they draw to him, the nearer they draw to one another, and the more perfect is their communion. The saints we are told in the sacred Scriptures, have communion with the Father, and with the Son, (1 John i. 3. John xvii. 21.) and with the Holy Ghost ; (2 Cor. xiii. 14.) also with one another. 1 John i. 7. There is nothing more likely to expand our hearts in love, than an active belief in this communion of saints ; we feel we are one of a great family, some now in heaven, some on earth, all united under one head, the Saviour, all travelling the same road to meet in the same blessed place, supported by the same Almighty arm, cheered by the same hope, and influenced by the same Spirit.

Texts to be learnt : Eph. iv. 4. 1 Cor. xii. 20. 1 John i. 3, 7.

“The forgiveness of sins.”

First consider what sin is. The Scriptures tell us, “Sin is the transgression of the law.” 1 John iii. 4. If there were no law or commands, there would be no sin. The law of God is the rule for man’s actions, and any deviation from that law is sin ; that law is holy (Rom. vii. 12.) and pure ; it is the transcript of the divine will ; now whatever is done by man, or is in man, contrary to this holy law, is sin. Every action, every word, every thought, contrary or opposed to this law, is a sin of commission ; every neglect of duty required, is a sin of omission ; every corruption and evil inclination and opposition to what God requires, is sin.

It is most important that the children should have clear ideas of what sin is. Endeavour to draw from them their own views of the subject. Correct what is false, supply what is deficient.

What are the consequences of sin ? The Bible tells us, “The soul that sinneth, it shall die.” Ezek. xviii. 20. “The wages of sin is death.” Rom. vi. 23. As every sin is an offence against an infinite God, it deserves eternal death. But all have sinned, all then are guilty in the sight of God, all deserve punishment ; this is the condition into which man has brought himself, man “has destroyed himself ;” but God adds, “in me is his help.” Hosea xiii. 9. How important to know that there is forgiveness ! How has it been obtained ? By the blood of Christ. In Heb. ix. 22, we are told, that

without shedding of blood there is no remission (or putting away) of sins. The sacrifices under the old covenant, were types or representations of the sacrifice of Christ, and he has now appeared to put away sin, by the sacrifice of himself. Heb. ix. 26. What is the forgiveness or remission of sin? It containeth reconciliation to an offended God, and satisfaction to a just and holy God. God was offended with man on account of sin; but Christ by his death, put away sin, and reconciled us to God. He has borne the punishment sin deserved, and he has propitiated God. 2 Cor. v. 18. Rom. v. 10. Col. i. 20. 1 John ii. 2. God is reconciled to all who come to Christ in faith, for his blood cleanseth from all sin, therefore being washed in that fountain, God sees nothing against us. God forgives the sinner who pleads the death of Christ, because that sacrifice is complete satisfaction to his justice. Christ gave his life a ransom. Matt. xx. 28. A ransom is a price given to redeem from captivity. We were in captivity to sin, our lives forfeited, but Christ paid the price of our redemption. "Ye are bought with a price," says St. Paul; (1 Cor. vi. 20.) and St. Peter says, "It is the Lord who bought us." 2 Peter ii. 1. We were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." 1 Pet. i. 18, 19. It is the blood of Christ then that has made satisfaction. What a price! As the greatness of an offence is according to the dignity of the person offended, so does the value of the

compensation or satisfaction, depend upon the dignity of the person making the satisfaction. Our offence is against God, who is of infinite majesty, and therefore it deserved eternal death. But he who has made satisfaction is the same divine nature, and therefore capable of making a full satisfaction. God hath purchased his Church with his own blood. Acts xx. 28. Rev. v. 9. What an idea does this give us of the hateful nature of sin, that nothing could atone for it but the blood of the Son of God. How great must the love of God be, who spared not his own Son. Rom. viii. 32. We are all sinners, God offers us forgiveness of sin. What have we to do? Repent and believe. What did St. Peter first preach? "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Acts ii. 38. Repentance is necessary,—unless we are sorry for our sins and desire to forsake them, we shall not seek for pardon. Faith is necessary; (Rom. iii. 25.) we must believe that the blood of Christ has obtained pardon for us, and that if washed in that blood, God will see no stain in us.

Texts to be learnt: Psalm cxxx. 4. "There is forgiveness with thee, that thou mayest be feared." Eph. i. 7. "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

"The resurrection of the body."

What is meant by the resurrection of the body? By the resurrection of the body is understood, that

the bodies of men however corrupted, wheresoever dispersed, however long dead, shall be, at the command of the Almighty, re-collected and united to their respective souls. We cannot think this impossible, however wonderful, when we remember who is to effect it, even the Almighty God, the Creator and Governor of all things, with whom nothing is impossible. We cannot doubt the power of God to produce this. We have only to ascertain whether it is his will, and that it is, may clearly be shown, both from the book of nature and revelation. Let us first see how this truth is taught us by natural objects. The day dies into the night and is buried in silence and darkness—in the next morning, it reappeareth, rising from the dead of the night; this is a diurnal resurrection. So the summer dies into winter, the sap in plants descends, they die down to the earth: some animals are buried in torpidity: in the spring all nature revives, plants and flowers peep out of their graves; this is an annual resurrection. Again, when the corn is cast into the ground, it is buried, that it may die and corrupt, and revive to a new life. This resurrection of the corn is used to show us how our bodies will be raised. 1 Cor. xv. 35—38. But not only does the book of nature teach us to expect a resurrection, it is clearly asserted in the Bible. It was taught under the Old Testament by some of the saints being taken to heaven with their bodies. Job positively asserts his belief in this truth. Job xix. 26, 27. In the New



Testament, it is more clearly brought before us. At our Saviour's death many of the saints came forth from their graves with their bodies, and appeared unto many. Matt. xxvii. 52, 53. Rom. viii. 11. Christ in all things goes before his people ; he rose first from the dead, and is called the first-fruits of them that slept. His being raised from the dead is the assurance that his people will in like manner rise. 1 Cor. xv. 21—23. We shall rise with our own bodies, but they will be glorified bodies, not subject to decay, but fitted for a state of purity and perfect happiness. Phil. iii. 20, 21. At the last day, the Lord himself shall descend from heaven with a shout, and with the trump of God, then they that are in the graves shall hear his voice, and the sea shall give up her dead. And why will this be ? That every one may receive the things done in his body. 2 Cor. v. 10. Both the just and the unjust will rise, the one to everlasting life, the other to everlasting punishment. We believe then that it is appointed for all men once to die, when the body is separated from the soul, and returns to its original dust ; that at the last day it shall be re-collected and united to the soul ; that then they that have done good shall come forth unto the resurrection of life, and they that have done evil to the resurrection of damnation.

Texts to be learnt : John v. 28, 29, "The hour is coming, in the which all that are in their graves shall hear his voice. And shall come forth, they that have done good unto the resurrection of life, and they

that have done evil, unto the resurrection of damnation."

"And the life everlasting."

Though the expression in the Bible generally implies, the eternal happiness of the blessed ; yet, as we have seen, that there is a resurrection of the unjust as well as the just, so shall we see also from the Scriptures, that the unjust have an endless life of misery, and the just of bliss. What, therefore, is meant in this Creed, is, that we profess to believe in the endless duration of that state awarded to us at the judgment, whether it be one of happiness or one of misery. First, there is an endless life to the wicked, and what is it? Everlasting punishment in the fire, prepared for the devil and his angels. St. Mark describes it in chapter ix. 43, 44, as being a fire that is never quenched, accompanied by a worm that never dieth. In Rev. xx. 10, we are told, that those who are cast into the lake of fire and brimstone shall be tormented day and night for ever ; and Matthew tells us, that there shall be weeping and gnashing of teeth.

Bring strongly before the children the consideration of the nature of this punishment ; lead them seriously to think what it will be to burn for ever, to have the devil and his angels for companions, exulting in our misery, and taunting us with our folly : think what it will be to have a conscience always upbraiding us, that mercy was offered, and we would not accept it, that Christ invited us, and we would not listen to him : this conscience will be the sinner's torment for ever

and ever : there will be no change, no mitigation—not even a drop of cold water to cool the tip of the burning tongue. The same word that is used to assure us of the perpetuity of happiness to the just is used to express the perpetuity of punishment to the wicked. And who will have to suffer this eternal punishment? See Rev. xxi. 8 ; 2 Thess. i. 8, 9 ; Psalm ix. 17. Observe, it is not only the liar and the murderer, the openly wicked, but all who forget God, all who obey not his Gospel.

Let the children see that there are only two classes of persons mentioned in the Bible—only two roads, no midway. On which are they travelling?

The Bible sets before us the terror of the Lord, that we may be persuaded to flee unto the Saviour for mercy. It invites us on the other hand, by the promise of eternal happiness. Christ has purchased salvation for his people : he is gone to prepare a place for them, even mansions of bliss in his father's house, and he will come again, and receive them, that they may be for ever with him, and enter upon their inheritance, described as eternal, incorruptible, undefiled, and that fadeth not away. There will be happiness beyond what we can conceive, for eye hath not seen, nor ear heard, the things that God has prepared for them that love him. God himself will wipe away all tears from the eyes of his people, and there shall be no more death nor sickness. But to whom is this blessedness promised? To those who, believing in the Lord Jesus in their hearts, confess him in their lives

and conversation, who walk not after the flesh, but after the Spirit. This eternal life is a gift. It is commenced here (John v. 24), and is perfected in heaven, when the soul shall be reunited to its body, then made like the glorious body of our blessed Saviour.

Text to be learnt: Matt. xxv. 46, "These shall go away into everlasting punishment, but the righteous into life eternal."

"Amen."

The meaning of "Amen" is, "So be it," or "So it shall be;" and, when we use it, we declare that we believe what has been said to be true. We give our assent to it. By this word we mark, that we have joined in spirit in the prayer or praises offered up by another. What mockery and impiety to use this solemn word at the end of prayer, when our thoughts and wishes have been wandering after other things.

Texts to be learnt: Psalm cvi. 48, "Let all the people say, Amen." 1 Chron. xvi. 36. "Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord."

## LESSONS ON THE MIRACLES OF OUR BLESSED LORD.

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### LESSON I.

THE MARRIAGE FEAST AT CANA—IDEAS DEVELOPED IN THE  
LESSON—DISCIPLE—WORK OF THE HOLY SPIRIT—MIRACLES—  
VERSES TO BE LEARNT\*—1 TIM. II. 5. EZEK. XXXVI. 25—27.

John ii. 1. “And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples to the marriage.”

It is recommended that a child should first read the verses aloud, and then either the whole party together, or the Teacher in a clear and impressive manner, whichever plan seems best to secure the intelligent attention of the children; they should then be questioned on the verses read.

\* The plan recommended is, that the children should learn beforehand the verses which are given as illustrations, so that they may themselves be able to apply them.

What event is spoken of?

Where was the marriage?

What is Cana?\*

In what part of Judea is Galilee situated?

Who is first mentioned as being present at the marriage?

What was her name?

What was Mary's most honourable distinction?

That she was the mother of Jesus.

Who were called to the wedding?

What is a disciple?

The children will probably have but a vague idea of what is meant by a disciple: the teacher must endeavour to lead them to discover the import of the name, by seeing how it is applied in the Bible.†

You cannot tell me what is meant by a disciple.

Where have you read of disciples?

Who besides our blessed Lord had disciples? See Matthew xi. 2.

What did our Saviour say when he called his disciples? See Matt. iv. 19: ix. 9. John i. 43.

What is the first point you find respecting the disciples of Jesus?

\* Cana was a small town situated on a gentle eminence in Galilee, the northern province of Judea. If the children should not be previously acquainted with the geographical information, it should be communicated, and the situation of the places shewn from the maps. Before the lesson is concluded, they must be questioned upon what they have been told.

† See Abbot's Teacher, edited by the Rev. Dr. Mayo, p. 99, where are some useful hints on dividing and subdividing a subject, in order to bring it within the grasp of children's minds.

A disciple of Jesus is one who *follows* him.

What advantage was our Lord more ready to bestow upon his disciples, than on others. See Mark iv. 10, 11. Matt. xiii. 10, 11.

What is the second point you learn respecting the disciples ?

That Jesus in an especial manner instructed them.

In what character then did they follow him ?

As learners.

What two things have you found disciples to be ?

Followers and learners.

A disciple is a learner, one who follows a person to be taught by him.

What desire do those shew who in this manner continually follow some person ?

A desire to learn.

What opinion must they have of the person they thus follow ?

What then induces a person to become a disciple or follower of another ?

A great desire to learn, and confidence in the person they follow.

By whose name are disciples usually called ?

By the name of their master and teacher.

By whose name are you called ?

What do you profess then, when you call yourself a Christian ?

What ought to be your desire, if you are a disciple of Christ ?

What ought to be your practice ?

How ought you to regard the Lord Jesus Christ ?

You have seen that our Lord was always ready to teach those who became his disciples, and to explain to them his parables.

What should this encourage you to do ?

To come to Jesus to be taught.

What are the chief means which he has appointed for our instruction ?

The Bible and ministers to preach the Gospel.

What then is your duty ?

To make a diligent use of these means.

How are you to shew diligence with respect to the use of God's word ?

By reading it daily with prayer for the teaching of the Spirit.\*

How are you to shew diligence with respect to ministers ?

By attending to their preaching in the house of God, and their private instruction.

To what was our Saviour and his disciples invited ?

Could we expect him to be present at our meetings now, in the same manner that he was then ?

In what manner may we hope for him to be with us now in our social meetings ?

By his Holy Spirit to bless us.

\* The answers are given either when they are not quite obvious, or when it is likely the children's views would be defective, that they may gain clearer ideas of the subject,—also when it is desirable to furnish them with some information.



How should we invite him ?

By prayer.

If we are present at meetings to which we feel we could not, without mockery, seek a blessing from the Lord, what may we determine with respect to them, and how should we act ?

Verse 3. " And when they wanted wine, the mother of Jesus saith unto him, they have no wine."

Verse 4. " Jesus said unto her, woman, what have I to do with thee, mine hour is not yet come."

What circumstance is mentioned ?

Who observes it ?

To whom does she make this remark ?

How does Jesus answer his mother ?

What does his answer imply ?

Do you recollect when he submitted to her authority ?

Try and find out the reason why he now so decidedly resists it ?

When he was a child he was subject to his parents, setting us an example of our duties in early life ; but when he entered upon his public ministry, he resists his mother's interference ; we see here that when she sought to direct him in things that belonged to his divine mission, he rebuked her, to show that as his mother, she had no influence in his public ministry ; she could not hasten the performance of a miracle one moment before its appointed time. Now this is written for our instruction, and what does it teach us with re-

spect to seeking the intercession of the Virgin Mary?

It shews us that her intercession would be of no avail.

Who is the mediator appointed by God?

And what do the Scriptures say on this point?

“There is one God and one mediator between God and men, the man Christ Jesus.” 1 Tim. ii. 5.

Verse 5. “The mother saith unto the servants, whatsoever he saith unto you, do it.”

Verse 6. “And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a-piece.”

To whom does his mother then speak?

What directions does she give?

Of what are we informed?

What kind of vessels are mentioned?

Of what were they made?

How many were there?

How much did each contain?

A firkin is from six to eight gallons.

How much water was there altogether?

For what purpose was it provided?

To what Jewish custom is allusion made?

Refer to Mark vii: what do you learn from thence of the nature of this custom?

It was a religious custom.

What is meant by purifying?

What part of us can water purify?

If water can only purify our bodies—can you tell

me any reason why it is used in religious ceremonies?

What do you learn from your Catechism are the two necessary parts of a sacrament?

In what sacrament is water used?

It is the outward sign in baptism.

Of what is water an outward sign?

What defiles our souls?

Where in the Bible is the cleansing of the soul compared to the operation of water?

In Ezek. xxxvi. 25—27. "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you.

"A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

What does the Lord promise to give us that shall act upon our souls?

How is the work of the Spirit like the effect of water?

It cleanses our hearts from sin.

What do you find in Mark vii, that the Pharisees were very scrupulous in doing?

What did they neglect?

Remember always that what is written of the Jews is written for our instruction; like them we are all too much inclined to rest satisfied with performing

outward acts, without sufficiently examining the state of our hearts ; you perhaps would not feel comfortable without kneeling down night and morning to say over your prayers, but if your heart is not in the act, do you think the repetition of words will satisfy him who searcheth our hearts ?

Verse 7. “ Jesus saith unto them, fill the water-pots with water ; and they filled them up to the brim.”

What is the command given in this verse ?

By whom is it given, and to whom ?

What did the servants do ?

What did they shew by such conduct ?

There are two points in their obedience which I wish you particularly to observe, that you may imitate them, can you find out to what I allude ?

Was there any hesitation or delay—any question as to the order ?

What would you say of their obedience ?

It was prompt.

How was the order executed ?

The vessels were filled to the brim.

What is the second point observable in their obedience ?

It was rendered with a cheerful spirit, which made them anxious *fully* to execute the order.

Now I would ask you, dear children, have you this obedient spirit when told to do any thing which is disagreeable to you, or of which you do not see the use, do you immediately give up your own inclination

or opinion, and render a prompt and full obedience, or do you disobey orders when you dare, or execute them in a grumbling discontented manner? **Examine** well your conduct on this point: any disobedience in act or spirit against those whom God has placed over you, is a sin against him.\*

The fact of the water-pots being filled to the brim is also a most important proof of the miracle.

What would be made evident to all present by their being thus filled to the brim?

That they contained water.

Yes; under such circumstances the water must have been seen by all; and if the vessels were so full, what would be the consequence of adding any other liquid?

They would overflow.

What two points then were made evident by the servants filling the vessels to the brim?

That they contained water, and so much, that nothing more could be added.

Verse 8. "And he saith unto them, **Draw out** now and bear unto the governor of the feast, and they bare it."

Verse 9. "When the ruler of the feast had **tasted** the water that was made wine, and knew not whence

\* The application of truths and precepts must depend upon the peculiar circumstances, characters, and trials of the children under instruction, but no opportunity should be lost of imprinting a moral lesson, and of forming a habit in them of trying their motives and conduct by the unerring word of God, and of feeling that they are individually interested in its promises and threatenings.

it was (but the servants who drew the water knew), the governor of the feast called the bridegroom."

Verse 10. "And saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse : but thou hast kept the good wine until now."

Who first spoke ?

In what manner does he speak ?

What is his command ?

What had the servants poured into the vessels at the command of Jesus ?

What did they pour out of them ?

What change had taken place ?

Whose power effected this change ?

What was it that the servants knew, of which the governor was ignorant ?

The ruler or governor of the feast was a person appointed to superintend the preparations and the conducting of the feast.

What remark did the governor make when he had tasted the wine ?

What judgment did he pass on the wine ?

What was the quantity provided ?

Who furnished it ?

What do we learn of our Lord from his conduct on this occasion ?

What would have been enough to satisfy the actual wants of the people ?

But what did Jesus provide ?

Water would have satisfied their thirst, but our

kind Saviour provided wine, and that "good;" probably he intended not only to furnish the feast with wine, but also some for the newly-married couple. The same benevolence that characterized this miracle marks God's providential care of us. Do you know what I mean by providential? Of what does the word give you an idea?

Of providing.

God's providential care means the care which he takes to provide for all our wants.

Give me some instance in which God's benevolence is manifested in his providential care of us.

God not only supplies us with food, but he gives us what is pleasant to the taste: he has not only formed the earth for us to tread upon, but he has clothed it with beautiful herbs and flowers, and has given us trees for shade and ornament: he does not deal out his benefits with a niggardly hand. What feelings should his daily providence excite?

Verse 11. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: and his disciples believed on him.

Where did Jesus perform his first miracle?

On what occasion?

What may we infer from this?

That God honors the marriage ceremony.

What was the effect of the miracle?

How did it manifest the glory of Christ?

He showed his Divine power by doing what no man could do.

Who were influenced by this miracle ?

What did his disciples believe ?

What was the use of the miracle ?

Now, can you tell me what is meant by a miracle ? The children will probably answer 'something done by the power of God,' and they must be led to see that a miracle implies more than this, mention some other miracles performed by Christ.

Feeding the multitude—giving sight to the blind.

By what power were these actions performed ?

By what power does corn spring up and produce seed, the sun rise and set and give us light and warmth ?

These you say are also acts of Divine power,—but do you call them miracles ?

All acts of Divine power are not then called miracles. Try and find out why you call it a miracle when the loaves were multiplied to feed the five thousand, and not when the corn springs up and brings forth its own seed ;—why it is called a miracle to restore sight, and not to give us eyes to see with when we are born ?

Did you ever see loaves multiplied, or sight instantaneously restored ?

Have you seen corn-seed spring up into plants and produce seeds ?

This requires Divine power : now think why you do not consider it a miracle.

We call it a miracle, when God effects a work contrary to his usual manner, or contrary to what is usually called, the laws of nature.



Now show me from this definition, that **what** you have read was a miracle.

When our Saviour performed this miracle, did he make any use of man ?

Yes ; the servants filled the water-pots, and poured out of them.

Do you see anything like this in God's usual dealings with us ?

God blesses us when we obediently use the means which he has appointed ; there is no power in the means, but if we use them in faith and obedience, they become the choicest of blessings from our heavenly Father. There is another fact connected with this and with all our blessed Lord's miracles, which you should observe. What did we notice with respect to the effect of the vessels being filled to the brim ?

How did the circumstance of the vessels being so full, tend to confirm the reality of the miracle ?

The water could be seen by all, and nothing could afterwards be added without the vessels overflowing.

What had the persons to do then to ascertain the reality of the miracle ?

Use their eyes and taste.

Upon what evidence then is the reality of the miracle established ?

Upon the evidence of the senses—they *saw* the water, and *tasted* the wine.

Our blessed Lord afforded the same satisfactory

\* It is desirable that children should commit definitions to memory.

evidence to all his miracles. They were acts that proved his Divine power and were evident to the bodily senses of those present, so that they could decide upon their reality ; this indeed was never called in question.

What two things have we observed in our Lord's miracles ?

He employed man in what he was able to do.

He gave the most satisfactory evidence as to the reality of the miracle.

*Recapitulation of the Lesson.*

Mention the facts of this miracle.

What lessons have you derived from this portion of Scripture ?

What have you learnt respecting obedience ?

What is a disciple ?

What are your duties as a disciple of Jesus Christ ?

By what rule may you try your meetings of pleasure ?

What have you learnt respecting God's providence ?

What does it mean, and how is it exercised ?

What places have been mentioned ?

Describe Cana and Galilee.

Of what is water a type ? Show its suitableness.

What is a miracle ?

By what are the miracles of our blessed Lord characterized ?

It would be a good plan to require the children to give the answers to the recapitulatory questions in writing.

THE END.

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